THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Mr. Editor,—Observing in a late number of your paper a paraphrase of a portion of the Epistle of St. James, I have been induced to offer for insertion a similar attempt in regard to the 13th chapter of Corinthians. Its chief merit is its close adherence to the original. K. M. I.

Hail, eldest born of Deity!
Hail, never-failing Charity!
Without thee what were man, alas!
But tinkling cymbal, sounding brass;
Bright emanation from above,
Pure spirit of the heavenly dove,
Enduring, hoping, bearing still
With meekness every human ill;
Not selfish, but disposed to feel
A neighbor's wo, a neighbor's weal;
To pour the generous wine and oil,
And bid the child of misery smile.
When tongue and prophecies are o'er,
And faith and hope shall be no more,
Thou shalt remain, eternal Love,
To bless us in the heavens above.

February 1834.

BIOGRAPHY.

THE LATE REV. ROWLAND HILL.

The Rev. Rowland Hill was born on the ninth of August, 1744, and was descended from an ancient and highly respectable Shropshire family. His father, Sir Rowland Hill, Bart., resided at Hawkestone, and his elder brother, Sir Richard Hill, for several years was one of the representatives in Parliament for the county of Shropshire. His nephew, Lord Hill, is the present commander-in-chief of the British army.

Eton College had the honor of educating Rowland Hill, who afterward removed to St. John's College, Cambridge, where he obtained some celebrity, and took the degree of M. A. While yet an under graduate, he frequently preached at Tottenham Court Road Chapel and the Tabernacle; which raised an obstacle to his being ordained as a clergyman of the Church of England. He was at length admitted to deacons' orders by the Bishop of Bath and Wells, but never obtained any higher degree of promotion in the Establishment.

One of the first public occasions on which Rowland Hill distinguished himself, was on the decease of the celebrated Mr. Toplady, in the year 1776, when he delivered an animated funeral oration, which tended greatly to increase his popularity.

In the year 1782, the first stone of Surrey Chapel was laid by the Rev. Rowland Hill, who on the erection being completed, opened it on Whit-Sunday, June 1783; and was considered as the pastor of the numerous congregation assembling there, till the period of his decease. He preached there statedly, chiefly in the winter months, and travelled in the country in summer time, where by his apostolical labors among Christians of nearly every denomination, he was rendered eminently useful in the promotion of religion. On many occasions he addressed multitudes in the open air, and on one visit to Wales he preached no fewer than twenty-one sermons in one week. He usually passed part of each summer at Wotton-under-Edge, Gloucestershire, where he had a residence, and also a chapel in connexion with the Church of England. About the time when he opened Surrey Chapel, he was married to Miss Mary Tudway, sister of Clement Tudway, Esq., M. P. for Wells. Mrs. Hill died a few years back.

In February 1786, Rowland Hill commenced the Sunday School at Surrey Chapel, which was one of the first that was opened in London, and has continued to flourish under his auspices with great usefulness to the neighborhood. The Southwark Sunday School Society was formed under his patronage in 1799, and through his unremitting encouragement and constant influence, has tended greatly to preserve the schools in connexion with it in a state of efficiency, and has contributed largely to their permanent support. Mr. Hill was also for several years on the committee of the British and Foreign School Society, and was greatly attached to the interests of that invaluable institution.

On all occasions did Rowland Hill prove himself to be the warm and unwavering friend of Sunday Schools. "I know (said he) but one pretended argument against them: 'They are calculated to make the common people wiser than they need be.' This sentiment the friend of civilization abhors: surely we cannot do less for our indigent fellow creatures than to enable them to read their mother tongue. It were cruel, indeed, to deny them so small a scope for the expansion of their minds, since many a noble disposition may be buried in oblivion, and lost to society by a doctrine so narrow and unwise. The friends of religion next appear against the proposition, by asking the question, If reading the Scriptures can be prejudicial to the poor? The question answers itself while the friends of revelation, in general, are found among the most serious and devout: and the advocates for deism among the most dissolute and profane."

Nor did he rest satisfied with a mere formal expression of approval. The many hymns for Sunday Schools, of which he was the author; the annual assemblies of Sunday scholars whom he addressed at Surrey Chapel for many years past on Easter Monday and Tuesday; and his very encouraging and highly gratifying addresses and sermons to teachers which he delivered on numerous occasions, all demonstrate that he felt convinced it was his duty, as it certainly was his ardent desire, to promote this institution to the utmost. Nor should it be forgotten, that the very last public service in which this venerable father in the Christian Church engaged, was when, in the feebleness of old age, he addressed Sunday School teachers from the pulpit in Surrey Chapel, on Tuesday evening, the 2d of April, only ten days prior to his decease. With what peculiar solicitude and affection did he then utter the following sentence, which we may regard as the last token of his esteem:—"My dear brethren, my strength is gone; but I am particularly anxious to drop this my last testimony on behalf of your important offices. Go on, my brethren; God bless you in every effort."

We give below the last public address and prayer which this venerable member of Christ ever delivered. Two days after the delivery of the address he was taken seriously ill, and was confined to his room till his decease. His end was remarkably tranquil. A life of temperance and activity had secured to him a large share of health; he had attained a fine old age; he was not consumed by disease, or racked by tormenting pain. In the evening of life he became drowsy, he fell asleep; and "he was not, for God took him." Without a groan he expired on the evening of the eleventh of April, in the eighty-ninth year of his age. His mortal remains were interred beneath the pulpit, in Surrey Chapel, on Friday morning, the 19th of April. General Lord Hill was chief mourner. The Rev. William Jay, of Bath, delivered a most impressive discourse to a crowded audience, who were admitted by tickets, to prevent any confusion on so solemn an occasion.

MR. HILL'S LAST ADDRESS

To Teachers, made April 2, 1833, nine days before his death.

If I had not the highest respect for the important work of bringing up children in the nurture and admonition of the Lord, my infirmities would plead an excuse for my silence on this occasion: but, if I can say only a little, I thank God for what has already been said. Notwithstanding human weakness, God can speak with divine power. All the work that relates to the salvation of the soul is entirely the work of God. What a wonderful existence do I feel within me!—the existence of the immortal spirit. All feel this either in a good way or a bad one; so that every man living will go in the good way to glory, or in the bad way, which leads to everlasting banishment from God's presence.

Hence the instruction of the human mind is of the highest importance. The wisest man in all the world was the Lord Jesus Christ, who is wisdom itself in the hearts of all his people, when he inspires salvation within them. Next to him was Solomon, and he says, "That the soul be without knowledge it is not good." Our missionaries, who have gone into many parts of the world, have found mankind totally uninstructed—monsters of iniquity among themselves—who will scarcely let their own beings exist among themselves. "The carnal mind is enmity against God," and worse cannot be said of human nature than that it is enmity against God. But what does the Gospel propose? We should never forget that the soul of all religion is religion in the soul,—regeneration, being born again of the Spirit, created anew in Christ Jesus.

Now it is your duty to teach this to children. You that honor me with this visit, (for so I call it,) as Sunday School teachers, ought to be thankful to God for your privileges: and it is my duty, in the midst of weakness, more immediately to address you. My dear brethren, I love you. God bless you, and grant that you may live a long life after I am dead, to do abundantly more good than I have lived to see. But, remember, there is no good but it comes immediately from God: it is all darkness, and death, and hell and sin, till we are born of the Spirit. You are no more fit for this office without divine grace in your hearts, than a dead man is fit to perform the actions of animal life.

While education in general may be looked upon as a blessing, it is not a blessing to all. Merely teaching people to read, to go carelessly to a place of worship on a Sunday, and leaving them otherwise uninstructed, is only putting a weapon into their hands, which they never can use well until such time as they are taught, by the grace and Spirit of God, how to use it. Bibles alone will not convert men, excellent as they are, only as the spirit of the Scriptures is brought home to the heart: it is a dead letter to them that are dead in trespasses and sins. Therefore, my dear brethren and sisters, (for you all can equally do good,) pray particularly for much of the life and power of God in your own souls. You will never delight to do the will of God—it will be a drudgery—till righteous desires are implanted in your hearts by God. Preachers are not to be contented with displaying their ability in setting forth a fine sermon to gain the people's admiration: and so you are not only to teach the children the letter of the book, but the spirit and the meaning of the book, which they are taught to read. I think you will be led to understand that you ought particularly to remember the children of the poor, that they are the children of fallen parents, and that it is your business to do with them, instrumentally, what God has done to you (we trust) powerfully, having the blessed experience of the same in your hearts.

Thus you will be instructed to talk to the children about the infinite holiness of God—how he detests and abhors sin; and you will endeavor to excite them to holiness and to hate sin too. You will tell them that their miseries arise from their inward corruptions, and that these must be subdued before any thing that is good can be practised by them. When you have your children before you, do endeavor to drop something of what you know may be instructive to them; and thus give them early to see the excessive odiousness of sin, and lead them to that power whereby grace may be implanted to counteract their natural corruptions. We cannot tell how soon grace may begin in a poor child: in this sacred volume we are told that out of the mouths of babes and sucklings God has ordained strength. And while the Pharisees, in their spite and enmity, could cry out against Christ, "Crucify him," the children cried out in the temple, "Hosanna to David's Son, and David's Lord." I did think till I considered it more deeply, that we were carrying things a little too far by the education of children in infant schools. I now think otherwise, and that we cannot begin too early: the earlier they are brought under a religious education the better, when they are brought to "abhor that which is evil, and to cleave to that which is good."

Nothing is done well but as it is done in a spirit of love. Love is the fulfilling of the law; and love melts the hard and stony heart, and makes it become a heart of flesh. Tell the children the lovely story how Jesus Christ came and offered himself to save sinners: you can tell, in the language they will best understand, the need of being acquainted with the Saviour—how they should love him and what obligations they are under to obey him; then lead them to the preceptive parts of the word of God; tell the child what he is, and what he must be, before he can be a good child; then lead him to the conviction of sin, tell what great grace there is in Christ to change the heart, and after grace has taken possession of his soul, then bring him to the practice of good things.

It is a matter of fact, that the rising generation will be a very corrupt generation, unless the grace of God is communicated to their hearts. You cannot sow good seed unless the ground be well fallowed and broken up. You do not a quarter the good you would in teaching children to read, unless you remember that yours is a Sunday School, and teach them to understand what they read, that they may be the better for it. We have our national schools; but I am told the children are not much better for going there, but rather the worse. In some places they say they are afraid to send their children to such schools, because they get more harm by being associated with bad children than if they did not go at all. Children must be taught to look for grace, that they may be instructed in those things that lead to their everlasting peace. We have some laboring in the ministry of the Gospel who had their first instruction in our Sunday Schools; the Lord make them thankful that they are thus honored!

My dear brethren, you are doing an abundance of good; but you know not what good may be done. O, the Lord send down upon your dear souls ten thousand times more of his grace, and understanding, and of love to the souls of men, especially toward the children of the poor; and make you to feel, that though there is a sacrifice in attending these schools, yet the Lord is pleased to make it a pleasant sacrifice, in giving you to see that your labor shall not be in vain in the Lord, but that in many families where the devil reigned, the grace of God may prevail.

A poor man once met me at the corner of the street, and produced before me a bit of paper, and asked, "Will you be so good as to read this for me." I said, "Cannot you read yourself?" "No, Sir; I was not born in the days when there were many Sunday Schools; but my children can read very prettily, and they read to us after I have done my labor; and we never were so happy as since we have taken to religious books, and to look into the Bible, and to pray that we may be governed by its contents." The Lord grant that you may have many such instances as this, in making many a family that is a hell, full of wickedness, a little heaven, by God himself dwelling in the midst of it.

The doctrines of divine grace, though mysterious, may be explained in language that children may understand. You can tell them of the pride and anger of their hearts, working the evils that are in them. And you can tell them that their evils come from the evil nature that is within them. You can tell them how grace can subdue their iniquities, how God can give them early repentance for early crimes, and renew their hearts in a wonderful and gracious manner.

My dear brethren, my strength is gone; but I am particularly anxious to drop this my last testimony on behalf of your important office. Go on, my brethren; God bless you in every effort! Pray that you may have the spirit of holiness in your minds, and that you may be taught how to instruct children in the best of ways, while you are in your youth, for God's glory. I am very sorry I speak with so much feebleness. Alas! that I cannot serve you as I would; but in the midst of declining strength I feel that my heart and affections are where they always were.

There was a time when preaching to me was but trifling work. You are young; use your youth for God's glory. It is in time alone you can do good. We can do more good on earth than we can do in heaven; it is done before-hand there; though there will be a good deal of good to receive there. May the God of all grace give you all the blessings that you need in the work! I thank you for your kind attendance, and for your patience and good-will. Not being able to speak as I could wish, you will accept that which I have now offered, in the name of our Lord Jesus Christ; and may the blessing of God be with you all evermore. Amen.

COMMUNICATIONS.

For the Churchman.

CONSTITUTION

Of the Benevolent Association of Trinity Church, Cleveland.

Art. 1. This Association shall be called "The Benevolent Association of Trinity Church, Cleveland."

Art. 2. The objects of this Association shall be the promotion of the various Religious and Benevolent Institutions connected with the Protestant Episcopal Church.

Art. 3. The officers shall consist of a President, two Vice-Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, and six Committees of two individuals each, for the following purposes, to wit: one for the Bible and Prayer Book Society; one for the Sunday School Society: one for the Missionary Society; one for the Tract Society; one for the Parish Library; and one for the relief of the Parish Poor; and for such other objects as the Association at any regular meeting may direct: all of whom shall constitute a Board of Directors.

Art. 4. It shall be the duty of the President, or in his absence one of the Vice-Presidents, to preside at the meetings of the Association.

Art. 5. The Treasurer shall keep an account of all the monies received and expended, applying them to the particular purposes for which they are designated, and make his report quarterly to the Association.

Art. 6. The Recording Secretary shall record the proceedings of the Association, and all the reports of the Committees and Board of Directors.

Art. 7. The Corresponding Secretary shall correspond with similar Associations on subjects relevant to this Association, and on subjects requested by the Committees and Board of Directors.

Art 8. The several Committees shall have exclusive control over their respective departments, and report quarterly to the Board of the amount of money they have received from the Treasurer, and such other business as they may, in their capacity as Committees, have transacted.

Art. 9. The Board of Directors shall enact their own by-laws, appoint their own meetings, fill all vacancies, direct the disposal of such monies as shall be designated for the objects of their respective Committees, and report at the regular meetings.

Art. 10. The annual meetings of the Association shall be held on the first day of January in each year, at which time there shall be a general election of officers, all of whom shall hold their offices for the term of one year, or until others are elected. There shall be stated meetings of the Board on the first Mondays of April, July, and October.

Art. 11. The Rector of the parish shall be ex officio President of this Association.

Art. 12. Any person may become a member of this Association, by paying into the treasury quarterly, any sum.

Art. 13. This Constitution may be altered or amended at any regular meeting of the Association, by a vote of two-thirds of the members present.

January 1, 1834.

The Benevolent Association, of which above is the Constitution, was organized the 1st of January. The day was passed most agreeably in giving and receiving social calls, and in the interchange of mutual wishes of happiness for the opening year. In the evening the members of the congregation, under the charge of the Rev. Mr. Davis, met and evinced their desire to promote the temporal and spiritual happiness of the destitute and needy, in a more substantial manner than by merely giving their *wishes*. Thus has been unsealed another of those fountains, from which shall flow out streams to fertilize and make to bud and blossom the garden of our God. It is a peculiar feature of the operations of benevolence at the present day, that the means employed hold no proportion to the result produced. Commonly a man gives his dollar,—his ten or hundred dollars, and receives an equivalent; but it is not so here. Our heavenly Father, as if to encourage and draw out the efforts of his children, *seems* to grant that as the reward of their labors, which is accomplished by his Almighty power alone. While Christian benevolence is striving for the accomplishment of some great design, secret influences, put in train by an invisible hand, are aiming at the same result. The contribution of a few dollars and a small amount of effort, was blessed in the moral renovation and spiritual conversion of the Sandwich Islands. They have been brought from darkness to light; and from the bondage of sin to the glorious liberty wherewith Christ makes his people free.

We see in the dealings of God with his people, the Jews of old, the manner in which he assists Christians of the present day. On one occasion he said to his servant Joshua, "See, I have given unto thy hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once; thus shalt thou do six days; and seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day, ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat."

What could be more morally sublime than to see such a one as Gutzlaff, a modern Joshua, plant himself alone, with the Bible his only weapon, before the walls of China, waiting till they shall fall down. What gives him his hope of success? He has taken unto himself the whole armor or God,—his loins are girt about with truth, having on the breast-plate of righteousness,—his feet are shod with the preparation of the Gospel of peace,—with the shield of faith, and the helmet of salvation, and the sword of the Spirit.

If we examine the operation of this principle at home, and in its minutest details, we find it the same. Perhaps the prayer which is uttered or *felt* in the solemn silence of the midnight hour, or amidst the lonely paths of the grove, may reach to heaven, and cause a messenger of love to be sent to administer consolation, or bestow a blessing upon some one in affliction or despair. It is around the head of such a praying one that the hopes, and immortal interests, and happiness of many sin-sick, bewildered souls seem to cluster.

Or follow the tract distributer as she cheerfully, and with an animated countenance, goes from house to house. She knocks at the shattered door of poverty and want, and enters fearlessly the abode of distress. See her as she seats herself upon the stool beside the aged or unfortunate. She enters into their joys or sorrows,—she mingles her tears of sympathy with those of distress,—she opens the hand of charity, and pours the oil of joy and gladness into the bleeding broken heart. Thinks she that she is distributing crowns of glory, garments of righteousness, harps of praise to the objects of her noble efforts. May every joy she thus dispenses return into her own bosom! Imagine the happiness of such a one, when she at last has come to mount Zion and to an innumerable company of angels, sees a ransomed soul come forward to receive its white garment,—its crown and harp,—and a seat in the mansions which Christ has gone to prepare for those who love him; and hears that soul ascribe to her as an instrument all,—*all* its blessedness. Will the labors she has endured, the difficulties she has overcome, the tears she has shed, then seem *lost?* Or will she wish she had spent that time in the decoration of her person, or in giving her attention to the *trifles* which fill up the lives, alas! of too many?

It will be seen by a reference to the Constitution, that our Benevolent Association gives her support to all the great objects of Christian benevolence, except that of education, which will speedily be added to the list. It was the remark of an eminent servant of God, that when one became a Christian, he was born a member of all the benevolent societies of the day. We hope and pray that the names of all who are registered upon the records of this society, may be written in heaven, in the Book of Life! May such associations soon become as numerous as the churches in the land. What luxury is like that of doing good? Where can property be more safely or profitably invested, than in the *bank of Heaven?*

Cleveland, Jan. 1834. W. B. D.

For the Churchman.

SATURDAY EVENING REFLECTIONS.

"There was a man in Jerusalem whose name was Simeon."

It is one of the excellencies of the holy Bible, that it inculcates and enforces piety and virtue. It does this by precepts and examples. Examples illustrious not only for their virtues of integrity and uprightness, but of those virtues of benevolence and kindness, which elevate the Christian character.

These examples have been recorded for our learning: that we may pattern after them: and at last, when we shall have crossed the stormy ocean of life, be received into that harbor of eternal rest, where with the saints of old, we shall join in the pure and rapturous worship of Heaven.

One of these splendid examples we have, in that man who has been justly styled *the good old Simeon.*

"And behold there was a man in Jerusalem whose name was Simeon; and the same was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him."

Let us contemplate for a moment the character of this saint of Israel, and as we reflect upon those virtues which have been delineated by the evangelist, endeavor to engrave them upon the tablets of our hearts, that they may excite us to imitate them by a life of justice, and of strict obedience to all the commandments of God. It is recorded of this Simeon that he was just and *devout.* There are those who believe, (or at least try to believe,) that if they are regular in the discharge of their public duties, upright in all their dealings, and apparently zealous in the service of their Maker, that they shall receive atonement for all other infirmities, and be admitted into Christ's kingdom. They seem to think that religion grows out of moral virtues; rather than that moral virtues emanate from religion.

But let us turn to that bright example before us. While integrity marked Simeon's dealings with man, he was not unmindful, that all moral virtues, without being sanctified by pious and devotional exercises, would rise up before the throne of God, as unworthy offerings. Nay he knew, that without he was a humble and penitent believer, the cloak of outward profession would only tend to aggravate his guilt and increase his misery. He was aware of his weakness and sinfulness, and he often prostrated himself in earnest confession and supplication before the throne of his Sovereign and Judge.

Here is an example for us: Simeon *was devout.*

The greater portion of the Jews supposed or at least desired, that the long-promised Messiah would come clothed in temporal grandeur; that he would descend from the clouds accompanied by hosts of angels. There were others, however, among whom was *good old Simeon,* who waited for him, not as for a temporal king or deliverer, but as for the *consolation of Israel.* And what transports of joy must have filled the breast of this pious man, when in the fulness of time he pressed to his bosom the Babe who was not only to be the *consolation of Israel, but of the whole world.* Transports not less fervent should swell our breasts, who have been permitted to see through the Scriptures, this mighty deliverer. We have not only beheld him in the babe, but in the stature of a man. We have followed from the manger to the cross: we have witnessed his death, and have heard him exclaim, Father, forgive them. And while we thus witness the entrance and departure of the Sun of righteousness, our hearts and our tongues should respond to that venerable saint, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The Holy Ghost was upon him. This we will reserve for another Saturday Evening's Reflections.

O. M. P.

For the Churchman.

Mr. Editor,—A constant and partial reader of your paper begs leave to say, that he was not pleased with your unqualified disapprobation of the gift of "a gold coin which had been received from a beloved parent as a pocket-piece," to an institution of religious charity. Unquestionably such a "token of parental affection" should be sacredly preserved; and to part with it, unless urged by some strong consideration, would indicate a want of filial piety. But it is easy to imagine circumstances in which it might with perfect propriety be devoted to objects of benevolence or religion. Such circumstances ought to be imagined in a charitable construction of the case before us. We may suppose that the individual was poor, and that he had no other means of assisting the missionary cause, beside his pocket-piece; and, moreover, that he knew his parents would approve of making this use of it. Under these circumstances I think it is unfair to argue, that he was wanting in filial piety, because he gave his "keepsake" to the missionary. On the contrary, I can conceive of him as gratefully remembering his parents in the very act of the donation. "It has," he says, "lain idle some years, but it shall do so no longer, I now devote it to the cause of Christ;" and thus, instead of violating filial gratitude, he consecrates it on the altar of religion.

"It indicates," you say, for as I have taken up my pen, Mr. Editor, you must allow me to question a little further the doctrine of your paragraph,—"a better state of heart to preserve a token of parental affection than to turn it into money, and give it to a tract or missionary society." This proposition must certainly be qualified. For suppose the token of parental affection were a tribute of the value of a thousand or ten thousand dollars, surely it would be better to turn it into money, than to want the means of charity. Would you have one to say to a Missionary, asking assistance, "I cannot afford to aid you, unless I dispose of these jewels; but that I will never do, since they are a token of parental affection." For well the Missionary might reply, in the name of his Master,—"He that loveth father or mother more than me, is not worthy of me;" or suppose the token to be only the pocket-piece, and the owner to be poor, would you blame him for turning it into money, in order to relieve some starving mother and her shivering infant, who might ask bread of him on some winter's night? I trow not. Why then blame him, when he realizes the misery of a perishing soul, and parts with his golden coin, "that it may be the means of saving that soul from eternal death?"

"It is a great object of our faith," you observe, "to guard and strengthen the social relations." Certainly,—and hence there might be a peculiar and beautiful propriety in the donation of a "token of parental affection" to the promulgation of that faith. "My father gave me this," the individual supposed above might say, "as a mark of his love, I will now devote it to the diffusion of that blessed religion which binds the hearts of parents and children in the bonds of indissoluble affection."

"It seeks to purify the sympathies of nature, and thus render them more effective for the purposes of social union and happiness." I would rather say it, the Christian faith, implants a new principle which controls and directs the sympathies of our nature; and is in itself much more effective than any or all of them, for the purposes of social union and happiness. He who gives a token of parental affection, from the love of Christ and for the spread of his religion, has a principle within him which will effectually secure his due exercise of all the social affections.

"It must discourage, therefore, whatever tends to sever or desecrate such bonds." I cannot see what place this has in the argument, unless as the major premise of the following syllogism:—

Our faith discourages whatever tends to sever or desecrate the bonds of social union or happiness.

The giving of a token of parental affection to a tract or missionary society, tends to sever and desecrate the bonds of social union and happiness.

Therefore our faith discourages the giving it. But I deny the minor premise,—for to grant it, would be to yield the argument. The very point I contend for is, that under certain circumstances such a donation as that in question, might be made without any violation of "filial affection."

"When we follow out one first principle, so as to come in hostile collision with another, we may be sure that we have gone too far." The two first principles here supposed to be in collision, must be devotion to Christ, (for that is the avowed motive of the donation,) and parental affection. But as the former of these cherishes and controls the latter, they never *can* come in hostile collision. Perhaps one of the first principles in view was not parental affection, but the *preservation of a token* of parental affection; and this I grant may come in collision with the other first principle of devotion to Christ. Parental affection and the preservation of a token of parental affection are two different things. One, if I may employ the comparison, is the outward and visible sign, and the other the inward and spiritual grace. And this very probably, Mr. Editor, is the main difference between us. You contend for the union of the *outward and visible sign* with the *inward and spiritual grace,*—while I maintain and think it of importance to remember, that one has no necessary connexion with the other. I venerate and hold sacred *the outward and visible sign;* but when circumstances deprive me of it, I believe I meanwhile have *the inward and spiritual grace.*

A.

For the Churchman.

Mr. Editor,—Presuming that your object is the advancement of truth, I have taken the liberty to forward to you for publication a few remarks on the subject of an article in your paper of the 8th of February.

In your review of Mr. Fairholme's *Geology of Scripture,* you say, "He (Mr. F.) exposes very briefly, and in serious and dignified language, the *supreme folly* of the (geological) theories at which we have glanced, (i. e. the Neptunian and Plutonic,) and better still the futility of all concessions which divines have made to geologists in the interpretation of the Mosaic history. He takes the history as every consistent believer ought to take it, in its literal sense. *He believes that* God *created the world in six natural days.* Dr. Good, and other Christian Geologists, find the Neptunian hypothesis to be much more in accordance with the Mosaic records. There can be no religion, not even a rational Deism, among a people who learn to explain away the fact of a creation."

The extracts which I have made have not been taken in connexion, but it is believed they express fairly the sense of the article from which they are taken, and from them your readers can only infer, if unacquainted with the science,—

1. That all *geological theories are "supreme folly."*
2. That every consistent Christian ought to believe *that* God *created the world in six natural days.*
3. That it is claimed that the Neptunian hypothesis is more in accordance with the Bible than the Plutonic.

On each of these heads I propose to make a few remarks, calculated, if to do nothing more, to excite a spirit of inquiry among those of your readers who have before looked silently on.

1. The first inference which I apprehend your readers would draw is that all geological theories are "*supreme folly.*"

Whether a science which has employed the lives and the talents of such men as Werner, Curier, Cordier, Buckland, Bakewell, Conybeare, Mantell, or of a McClure, Silliman and Hitchcock, can in its nature contain the essence of any thing *supremely ridiculous,* or whether it is not when it falls into the hands of philosophers of different cast that it becomes so, I shall not stop to inquire; suffice it for me that if I err with those men, I err in good company, among whom may be reckoned some of the firmest supporters of a divine revelation, and some of the brightest ornaments of the Christian profession. A single extract from a man of eminence, whose name alone is a tower of strength, than whom no one can more firmly believe the divine authority of the Mosaic history, will present to your readers a true picture of the objects at which Geology aims.

"The object of this science is to ascertain, as far as possible, the structure of the earth; the nature of the mineral aggregates which it contains; the disposition or arrangement of these aggregates forming the great masses called rocks; the relative position and nature of the rocks themselves; the useful substances which they contain; the common or natural associations of these with other substances; the proximate causes which have probably given the mineral masses their present form and position; and those which, operating upon them still, are causing them to undergo alterations, more or less considerable, and are even, in some instances, producing changes which will ultimately give them new forms of existence. It is obvious, therefore, that Geology is erected upon facts, and not upon mere speculations. It proceeds, like the other natural sciences, upon a careful examination of particulars. From particulars it ascends to generals, and upon these builds legitimate conclusions."—*Professor Silliman's Outline of his Geological Lectures in Yale College.* 8vo. New-Haven: 1829. p. 9.

To show that the learned Professor is not singular in his opinion, I subjoin an extract from the pen of the eloquent J. F. W. Herschel of St. John's College, Cambridge. "Geology is at length brought *effectually* within the list of the inductive sciences."—*Discourse on Study of Natural Philosophy.* 12mo. Philadelphia: 1831. p. 212.

If the foregoing extracts are not the mere figments of the imagination, if these are not the chimeras of the fancy, or the ravings of madmen, then Geology is entitled to a high place in the list of sciences, and of inductive sciences too, and fully justifies the following remarks of Professor Sedgwick.

"No opinion can be heretical but that which is not true. Truths can never war against each other. I affirm, therefore, that we have nothing to fear from the result of our inquiries, provided they be followed in the laborious but secure road of honest induction."—*Address to the Geological Society*, Feb. 19, 1830.

Indeed, it seems to me that there is no science, not even astronomy itself, which so expands the mind of man, gives him such exalted views of God and his works, and at the same time so humbling ideas of himself and of his own importance as this. It is here that

——"slight draughts intoxicate the brain,
But drinking largely sobers us again."

Yet men of the most extraordinary attainments in all the other departments of literature and science, are unqualified to judge in this, unless they are intimately acquainted with the facts which the research of the last fifty years has brought to light, unless they are accustomed to compare geological facts with each other, and carefully note their relative bearings.

2. I apprehend that your readers will infer that every consistent Christian is bound to believe that God created the world in *six natural days*, that is six times twenty-four hours. It is admitted that if the Bible teaches that the earth received its present form in six natural days, then every consistent believer is bound to receive it, and abide its decision; but it is claimed that if the phraseology admits of a more extended construction, and the discoveries of Geology seem to require a longer period for the formation or ordering of the surface of the globe, then that may be received, and yet the believer be a consistent Christian. It is also claimed that the phraseology of the Bible does admit of a more extended construction, for if I did not sincerely believe it might, I should be the last to claim it.

But before attempting to prove the fact of such a construction I wish to make the following suggestions.

1. God, as far as our acquaintance with his works extend, never works miracles to perform what the laws of nature or human means are sufficient to accomplish, of which we have examples in preaching and publishing the Gospel.

2. The Bible was given to teach religion and not philosophy; and therefore on philosophical subjects does not always speak with technical accuracy: of which we have an example in Joshua's command to the sun and moon to stand still, which if construed *literally* would overturn the Copernican system.

3. The writers of the books of the Old Testament frequently accommodated themselves to the understanding of those whom they addressed. Instances of which we have in the case of Joshua above spoken of, and in those passages which have been supposed to be indelicate.

With these considerations I shall now proceed to inquire whether the Mosaic account *limits the time of the creation to six natural days?* or in other words, does the word *day*, as used in the first chapter of Genesis, signify precisely *twenty-four* hours? To show that it does not, I shall not avail myself of any admissions of divines, nor shall I travel out of the record for my proof.

The word in the Hebrew, rendered *day* in our English translation, is יום (*yom*,) to the meaning of which I shall direct my inquiries:—

1. It is used to signify light as opposed to darkness. "And Elohim called *the light* DAY." (*Yom*.) Gen. i. 5. We use it in the same manner as in the light of day, daylight, daybreak, &c.

2. It is used to signify the day as opposed to the night. "And the Lord went before them by *day*," (*yom*, with the particle *mem*,) Ex. xiii. 21, 22, and is used in the same sense in Deut. i. 33, Job xvii. 12, and elsewhere; and the same word is used in the same latitude by ourselves *at this day*.

3. It is also used to signify an entire revolution of the earth. This is its most usual acceptation, and therefore no authorities are given.

4. It is also once used *to include the whole* SIX DAYS *of creation*. "These are the generations of the heavens and the earth, when they were created, in the *day* (*yom*, with the particle *beth*) in which Jehovah Elohim created them." (Gen. ii. 4.)

5. It is used to signify *time*, indefinite in extent:—

1. To signify the whole period of a man's life. "They shall be astonied at his *day*, (*yom*, with the particle *vau*,) Job xviii. 20, and so in Job xiv. 6; and we use it in the same sense, as, my father's day.

2. To signify the time of the occurrence of a transaction, either past, present, or to come. The frequent occurrence of the word in this sense, in the expression a former *day*, the present *day*, the latter *day*, to signify a former age, the present age, and the age to come—excuse me from giving any references, except that I will add Isa. xxx. 8, where the word *yom*, with the particle *beth*, is put for all "*latter time*," for the word is rendered *time* instead of *day* in that passage.

3. It is used to signify time as passing of indefinite extent. "Day unto day (*yom be-yom*) uttereth speech," &c. (Ps. xix. 2.) Again, "Having sorrow in my heart *daily*," (*yom*, with the particle *mem*,) Ps. xiii. 2. "Shall have distresses *daily*," (*yom*, with the particle *mem*,) Ezek. xxx. 16.

The word *yom*, therefore, has no less than *five* different significations, adapting the present translation of the Bible into the English language, as a correct expositor of the sense of the original in those places. We shall arrive at the same conclusion if we have recourse to our Hebrew Lexicons.

Parkhurst agrees with the foregoing view, with the exception that he supposes that *his day* alludes to the day of his birth. (*Heb. and Chal. and Eng. Lex.* 7 *ed.* London: 1813. 8vo. p. 279, *on the word* Yom, 1.) So also Rosenmeller in his Heb. and Chal. Lex. appended to the Hebrew Bible of Simon, where "*tempus*" (time) is given as the most usual signification of *yom*. (*Halar*, 8vo. 1827,) and the senses given to this word in the abridgment of Gibbs' Trans. of Gesenius' Heb. Lex., (*Andover*, 1828. 8vo.) are nearly as extensive.

But were this not the fact, we have seen that the word DAY (*yom*) is used in no less than three different senses in the Mosaic account of the creation:—

1. To denote light as opposed to darkness.
2. To denote one of the epochs of creation; and
3. To include the whole six epochs of creation.

Now it is impossible for me to conceive how that account can be reconciled with itself, if the word day is to be restricted to twenty-four hours, for I am incapable at present of conceiving how, if each *day* of the creation was thus limited, that the Lord can be said to have created it in *one day*, as is expressly asserted in Gen. ii. 4.

But I have already taken up more space than I had intended, and I will hasten to inquire whether the facts which Geology has made us acquainted with require us to believe that the six days of creation were more than six natural days? And here it will be impossible for me to go into a detailed statement of facts; they would require a volume for their elucidation; and I can only give the results of those master minds who have travelled forward "in the honest road of induction" from particular facts to general conclusions.

"No well-educated geologist can for a moment doubt that the present continents at some former time, *and for a long period*, have formed the bottom of the ocean."—*Professor Hitchcock's Review of Cordier, Scrope and D'Aubeny. North-American Review, No.* 63.

Professor Silliman infers that "the days of the creation were periods of time of indefinite length."—*Consistency of Geology with Sacred History.* 8vo. New-Haven: 1833. p. 53.

Professor Jameson undertakes at large to prove the same fact.—*American Journal of Science and Arts*, vol. xxv. p. 26, &c.

For a complete demonstration of the fact that those days were more than six hours, I refer to the whole of *Cuvier's Revolutions* of the surface of the globe. (*Eng. Trans.* 12mo. Philadelphia: 1831.) See also Bakewell's Introduction to Geology, (1st Am. ed. 8vo. New-Haven: 1829,) pp. 353–355, or the work of any other practical geologist.

3. It is asserted that Christian geologists suppose the Neptunian hypothesis more consonant with the Mosaic account than the Plutonic, and that they have therefore adopted it. Now with the means of knowledge which I possess, I am unacquainted with *a single well-educated geologist*, in Europe or America, who can be called *Neptunian*, and for authority for saying that that idea is entirely exploded, I refer to Professor Hitchcock's Geological Report of Massachusetts. (8vo. Amherst: 1833. Title, *Central Heat.*)

I was sorry to see the remark that "there can be no religion, not even a rational Deism, among a people who learn to explain away the *fact* of creation," used in such connexion that your readers will inevitably apply it to the whole body of geologists who do not happen to think with Mr. Fairholme. But geologists do not endeavor to attempt to explain away *the fact of a creation*. Every page of every treatise on that science inculcates the doctrine with unanswerable arguments. *Cuvier's Theory*, above spoken of, has established the fact of a comparatively recent creation, from facts in Geology, beyond the possibility of a doubt.

The foregoing very hasty remarks are submitted for the consideration of your readers, with the hope and expectation that the statements therein made will be examined and scrutinized, and if not true will be shown to be false. It is the object of geologists to excite inquiry, not to repress it; they do not claim to be exempt from criticism, but they ask a liberal criticism of *facts*, as well as *words*; they ask their fellow-beings to look abroad upon the works of the Deity, and inquire, "*What is truth?*"

Philo.

Wallingford, Feb. 12, 1834.

[This communication was intended for last week.]

For the Churchman.

THE CHRIST CHURCH MEETING,

On Monday evening last, (Feb. 17th,) held for the purpose of organizing a Young Men's Auxiliary Education and Missionary Society, argues well for the prosperity of our Communion. It is an earnest of brighter and more glorious days, when Episcopalians will bestir themselves in the cause of truth. The meeting was numerously attended by young men just in the prime of life, and prepared for vigorous action. It proposes to unite heart and hand the young men of our Communion in the noble and exalted work of training up and sending forth from their own number devoted missionaries of the cross. Such an object will tell in the annals of eternity. Many young men of willing hearts but slender means, are to be found in this very city, which the Society can take up and prepare for the high vocation of the Christian ministry under their own eye at the Seminary located here.

At this numerous and highly respectable meeting a Young Men's Auxiliary Education and Missionary Society was organized. Although Auxiliary, yet it proposes to confine its aid to no particular society or district. It unites the long-contested question of local, domestic and foreign missions. The Constitution, as adopted, allows each individual donor to designate the particular direction in which his beneficence shall be applied. The two grand channels that it marks out as worthy of attention are the Education and Missionary Society of New-York, and the Domestic and Foreign Missionary Society of the Episcopal Church. This is truly a liberal feature in the Constitution of this young and rising Society, and proposes a grand and magnificent object; an object every way worthy the young men of this city, and which they may materially advance and powerfully accelerate, if they arise in the greatness of their strength and say that it *shall* go on. There is moral and physical strength existing in a latent form among the large body of young men in this city forming the rising glory of our popular and increasing Communion. There is intelligence and enterprise among them. This latent strength only waits to be developed and brought out to accomplish wonders. If united and moved forward with one simultaneous impulse they are capable of exerting a power surpassing every other effort made by Episcopalians in propagating the "faith once delivered to the saints." They can put in motion a moral engine that will cause its operations to be known not in the ephemeral acclamations of a day, but in the abiding influences exerted on multitudes of living spirits. Heretofore their energies have been cramped,—they have been undeveloped,—their power has been unknown to themselves. No grand design has been presented calculated to engage their attention and unite their efforts. But now the favorable moment has come—now the opportunity presents of uniting in a magnificent object. It can be advanced, yea more, it *will* be advanced, if our young men go forward relying on divine aid, in the spirit manifested at their late meeting. They did not rush into the undertaking with all the fiery zeal of enthusiastic fervor that blazes furiously for a moment, and then vanishes like the lightning's coruscation, leaving the succeeding gloom of darkness visibly heightened by the contrast. They appeared to be animated by one noble feeling of Christian charity, and entered into their deliberations with the cool philosophic calculations of men accustomed to think before they act. It is true a difference of opinion existed in regard to the destination of the funds; some acting on the principle that the greater comprehends the less, wished to make the Society auxiliary to the General Institution. But this minor difference, happily settled to the satisfaction of both, only served to show off in brighter colors the grand spirit with which they were animated.

A resolution was brought forward declaring that "we will do all in our power" to advance the object of the meeting. It elicited several warm and animated speeches. But one voice was heard in its favor. Yet it was not carried, as such resolutions generally are, as a matter of course. It was laid on the table for an adjourned meeting on Thursday next, (Feb. 27th,) to allow the gentlemen an opportunity for prayerful consideration — to examine themselves, whether they were prepared in the spirit of their divine Master, "to do all in their power" for his service.

There was no question as to the *duty*, but simply whether they were so fully sensible of their responsibility as to say they were prepared to devote themselves soul and body to the cause. This shows that the meeting was determined not rashly to pass a resolution as a matter of course, but to examine it at their leisure, to try their motives, and not act from the rash impulse of the moment. Where such a determined yet cautious spirit is manifested, especially in young men, we may expect something to be done.

Let our young men think seriously on this subject, and be prepared to determine on Thursday next, whether they are prepared to go forward in the spirit of this resolution. The time is now come for New-York to be up and doing. This city forms the heart of our Communion, and if the life-giving current of Christian charity is chilled in its passage through the vital parts, how can we expect it to act in the extremities? Circumstances have placed the young men of this city in a situation, in which, by prompt and vigorous action, they can exert an influence in the Church, on our country, on the world. If we neglect to improve it we are culpable. It is a passing opportunity that may not long remain. The delusive cry, "*Trinity Church, Trinity Church*," that has so long hung like an incubus over the efforts of Episcopalians, and chilled their best and warmest wishes, is now dying away. Men begin to feel that *Trinity Church* is not going to evangelize the world without their personal efforts. They begin to realize that if our Communion is to be advanced, it must be by individual and united effort, not by empty eulogy,—not by lauding to the skies our incomparable Liturgy, and yet in direct contradiction to its spirit, fold our arms in calm indifference. They find, that if the banner of "primitive truth and apostolic order," so gloriously unfurled, in this western land, by the lamented Hobart, is triumphantly advanced; it must be upheld by their own hands. This renovating spirit that begins to animate our Communion is shown in the establishment of the "City Mission," which has already expended its thousands. It is shown in the re-organization of the "Education and Missionary Society of New-York." But heretofore the energies of the young men have not been called into action. A plan for so doing is now before us, —its object is sublime—it is attainable—but not without vigorous efforts on our part. Let us then come forward in the strength of collected might, and show the world, by our actions, that we are Christians and Episcopalians not in name merely. Let us make an effort worthy ourselves, worthy the cause of our crucified Redeemer. The example will spread from city to city, from town to town. New-York has now the opportunity to take the lead in the noble work; but such is the spirit of the age that we may rest assured that we will not long retain it. We can at this auspicious moment set in operation a train of causes that will extend their operations through all succeeding time. Let it not be lost through our indifference.

February 20. W. X.

For the Churchman.

THE NEW SELECTION OF METRE PSALMS.

Mr. Editor,—I was much obliged to you for the very appropriate remarks with which you accompanied your notice of the Bishop's recommendation of the introduction into our churches of the Selection from the Psalms of David in Metre, set forth by the last General Convention. I frankly, however, confess my surprise that so little attention has been paid to it. In Philadelphia, the known wishes of the Bishops of the Diocese were immediately respected, and the New Selection is now, if I am rightly informed, in general use. The Bishop of the Eastern Diocese will, it is hoped, be equally successful in the desire which he has stated to have the Selection generally adopted.

The difficulty in the way of the adoption of such a course, is, I am persuaded, in many instances, owing to a misapplication of a sound and good principle. There is an aversion to a departure from the ancient customs of the Church, even in an allowed particular. I respect the principle; and therefore enjoy the privilege, which I sometimes have, of worshipping where the allowed abridgment of our good old Litany, and the allowed departure from the good old custom of making each Jewish psalm a Christian one by the addition of the *Gloria Patri*, are not introduced. I blame not those who think proper to admit the allowed innovations upon our ancient Liturgy, but I cannot help approving of the good and devout judgment which thinks it best to adhere to the old path.

But why then, it may be asked, do you approve of the proposed innovation on the good old "Whole Book of Psalms in Metre?" I answer, first, by a quere, Is more than one-tenth of this "Whole Book" ever used? Can more be ever used? Why, then, I ask, secondly, should the price of so inestimable a Book, and a book so important to be distributed by thousands, and tens of thousands, through our land, be increased by so many totally useless pages?

But, Mr. Editor, I have other than merely interrogatory remarks to make on this subject.

Metre Psalmody is of comparatively modern introduction into public worship. *The Church of England has never legislated on the subject.* Her *liturgy* was settled with great care and deliberation. Metre singing crept in by an influence originally extraneous from the Church, and subsequently backed by royal permission, and the recommendation of individual bishops. And it is well known that different versions have, in that Church, equal authority; that is, no other authority than the king's permission, and the bishop's recommendation.

It may be an acceptable item of both literary and theological curiosity, to give the authorities on which our version of the "Whole Book of Psalms in Metre" was brought into use in our mother church. The immediate instrument of allowance was by the Bishop of London in the following words:

'His Majesty having allowed and permitted the use of *a new Version of the Psalms of David, by Dr. Brady and Mr. Tate*, in all churches, chapels, and congregations; I cannot do less than wish a good success to this royal indulgence: for I find it a work done with so much judgment and ingenuity, that I am persuaded it may take off that unhappy objection which hath hitherto lain against the *singing psalms*, and dispose that part of divine service to much more devotion. And I do heartily recommend the use of this *version* to all my brethren within my diocese. 'H. London.'

This recommendation was founded on the following royal permission:

'At the Court of Kensington, Dec. the 3d, 1696; present the King's most excellent Majesty in Council.

'Upon the humble petitions of N. Brady and N. Tate, this day read at the board, setting forth that the petitioners, have, with their utmost care and industry, completed *a new Version of the Psalms of David, in English metre fitted for public use;* and humbly praying his Majesty's royal allowance, that the *Version* may be used in such congregations as think fit to receive it:

'His Majesty, taking the same into his royal consideration, is pleased to order in council, that the said *new Version of the Psalms in English metre* be, and the same is hereby allowed and permitted to be used in all churches, chapels, and congregations as shall think fit to receive the same. 'W. Bridgman.'

These documents have been introduced with the view of showing that our "Whole Book of Psalms in Metre" was never regularly sanctioned by the Church of England. It rests, in that Church, only on royal permission, and local Episcopal recommendation.

With regard to our own Church, our Prayer-book, strictly so called, is proved, by the verbal alterations made throughout it, to have been subjected, by the Convention which adopted it, to careful and particular supervision. Not so the Book of Psalms in metre. It was adopted in mass, on the royal permission, and individual Episcopal recommendation, on which its authority rests in England. Our early conventions had more important concerns to engage them than the comparatively modern and merely allowed matter of metre-singing. Custom, however, having raised that branch of worship into a regular and stated exercise of our public congregations, it has, for some years back, excited peculiar attention. Now, *for the first time*, it is brought before the Church as a matter solemnly acted upon, after long and serious deliberation. For years it has been before Committees of our Church, and engaged, in reference to a contemplated, final, and deliberate decision, the calm, considerate, and enlightened attention of peculiarly qualified ministers and members of our Communion. Ought it not, then, to be expected that the Church would, with general consent, accede to the substitution of the grave, deliberate, and well-weighed results of the mutual counsel on the subject of her authorized representatives, for the obviously hasty and matter-of-course determination (I presume none will deny that it was so) with which, under the exigencies of her early legislation, she was obliged to be content? I will venture to say, that no one can deliberately compare the New Selection with the old Whole Book of Psalms in metre, without granting that in its omissions, and its changes, it is entitled to the credit of being a great improvement in our metre-worship.

But further, Mr. Editor, the present position of this matter is a very awkward one, and one which, I think, every well-thinking friend of the Church would wish to have effectually changed. We have two allowed sets of Metre Psalms. Some Prayer-books have one, some have the other, some have both. Some congregations use the one, some the other. What good Churchman can do otherwise than feel hurt at this departure from the wonted good order and uniformity of our system! What is the obvious remedy? None, I presume, will deny that the New Selection contains all, or nearly all, the portions of the Metre Psalms that are, or ever have been, or ever can be, in general use. As far, then, as the *matter* of this selection is concerned, it meets the practical convenience of all. The old whole Book of Psalms in metre contains a vast deal of matter that none do, ever did, or ever will use. Am I wrong, then, in thinking that the true course is for our Church so generally to adopt the former, as that the next General Convention may, with the common consent of all concerned, withdraw the allowance for the use of the latter, and thus remedy a present source of un-Church-like difference, where there should be concord, and make the volume of our "Prayer book," and both the required and allowed parts of our public worship, what they ever should be, the same from one extremity of our land to the other? Ordo.

The author of Nova Anglicana has laid us under a new obligation in the following highly seasoned communication. The extracts which he has given us from the review are admirable. They express the thoughts of a mind which has drunk too deeply at the founts of reason and Scripture to be intoxicated with the conceits of a semi-infidel faith. The dialogue especially is most happily conceived. We have seldom seen in a short compass so fine a combination of sprightly wit and sound philosophy in aid of religious truth. We think every reader will be curious to know more of Mr. Withington.

We cannot, however, wholly subscribe to the reviewer's strictures on the style of Dr. Channing. That his style has its blemishes—of the kind too which the reviewer suggests—there is no question; but still they are such as indicate greatness. Dr. Channing undoubtedly possesses a mind of high order. He lives amid the elements of thought. To extraordinary learning we presume he makes no pretensions. For theological learning in particular he has probably little respect. His works certainly indicate no great proficiency that way. Neither is he a giant in intellectual prowess. His forte lies in sentiment. His eye rests with delight on the beauties of the mental creation. He loves to dwell on those deep sympathies of our being which bind the elements of mind to one another, and on those lofty aspirations which unite our race to God by a link which even sin, in its exceeding sinfulness, has not been able to dissever. He is in truth a poet—expatiating on the beauties of sentiment and the creations of fancy. This is the secret of the charm which is spread over his pages, and lends a fascination even to his faults. These faults—we mean those of style—are no vulgar faults. Like some of the vices in the moral world, they are the extremes of virtues.

In the course of the dialogue an expression occurs of which the author says in a note, *Personæ serviendum est.* It may be well to explain the apology by saying in plain English, that the expression was a favorite one of Mr. Hume, and cannot be dropped without doing violence to his character. Another word of the dialogue our correspondent has italicized. This is well enough for his purpose; but he will probably agree with us that for Mr. W. to have done so would have impaired the delicacy of the allusion. The pungency of the wit consists in the *naturalness* of the expression.

For the Churchman.

NOVA ANGLICANA.

Our friends in the Middle and Southern States cannot be expected to know much about our periodical literature. I therefore take the liberty to send to the Churchman some notice of a very remarkable and interesting review, published in the New-England Magazine for March 1833. Its subject is Dr. Channing, and its reputed author the Rev. Mr. Withington, a Congregational clergyman of Newbury, Mass., a man of uncommon shrewdness, taste and genius. He is brother to one of the same name now on the list of the clergy of the Diocese of New-York. It gives me unfeigned pleasure to add, that the editor of the Magazine into which the review was admitted is an acknowledged Unitarian. About *his* pretensions to liberality, then, in an age in which there is so much that is spurious, arrogating this honored name, there can be no question. Dr. Channing published some sermons on Infidelity, in which, among other astonishing passages, he has the following; of which Mr. W. has well said, "We do not remember to have seen *bolder*, from the pen of any man assuming to be the minister of Jesus."

"The very same opinion may be virtuous in one man and vicious in another, supposing it, as is very possible, to have originated in different states of mind. For example,—if through envy and malignity I should rashly seize on the slightest proof of guilt in my neighbor, my judgment of his criminality would be morally wrong. Let another man arrive at the same conclusion, in consequence of impartial inquiry and love of truth, and his decision would be morally right. *Still more, according to these views, it is possible for the belief of Christianity to be as criminal as unbelief!!!*" Sermons, p. 6. I cannot give you Mr. W.'s reasoning in relation to this passage, which, even in the most favorable view of it, is but, as he says, a circumlocution for a sentiment as old as the Bible, men may *hold the truth in unrighteousness*. To me it seems the dismal echo of Lord Brougham's skepticism, avowed in his inaugural address,* as the Rector of the University of Glasgow, that men are to be *pitied* and not *blamed* for being even Atheists, inasmuch as we cannot help believing as we do. It is a sympathy with the fashion of the day, (see two anonymous volumes, Essays on Truth, &c., Formation of Opinions, &c., Philadelphia, R. W. Pomeroy, 1831,) which augurs *blackly!*

Mr. W. passes from a notice of the Dr.'s circumlocutory statement to a notice of his style, as follows:

"It was said by Professor Porson, that if he wished to teach a boy to write, he would set him to translate some of the pages of Gibbon's History into the *English language*. Dr. Channing is one of those writers who sometimes need a little translating into their own tongue. We remember in his election sermon, that after reading page after page about 'inward spiritual freedom,'—'radiant signatures of an infinite spirit,'—about 'one mind merged in another,'—about 'political liberty springing from expressing and invigorating this inward spiritual freedom,' &c. &c.—after reading all this for half an hour, with breathless amazement and delight, suspecting every moment that we had found a mine of original gold, that in the midst of our raptures a friend happened to put to us this unlucky question,—What does he mean? Has he meant any thing more for this half hour than the old homely thought, that religion is favorable to the happiness of man? At these words the glittering bubble burst."

The most amusing and pithy part of the review, however, is an imaginary dialogue between the Doctor and Mr. Hume. It might be added, perhaps, that under the guise of an argumentum ad risibilia, there is here no little pungent and cogent reasoning. The dialogue runs thus:

"Dr. C. Well, Mr. Hume, have you read my late volume of sermons? Mr. H. That I have, Sir, with much pleasure. I relish your doctrines very much. I am glad to find, that instead of dooming us to perdition, you treat us like gentlemen. *Macte virtute*, my dear Sir, and you and I will always be friends. Dr. C. Well, Sir, I hope you will come over to *our* faith. My communion table, you know, is guarded by no flaming sword. Mr. H. *Brother* Channing, [I cannot help underscoring the word brother, though Mr. W. has given it as quite a *natural* appellation,] I always choose to have a reason for my actions. Pray, tell me what I shall gain by adopting your faith? Dr. C. Why, Sir, I hope you will be a better man. Mr. H. Better! now that's devilish uncharitable, Doctor.† I am sorry to see so much of the priest sticking about you. Why, Sir, you are worse out of the pulpit than in it. Don't you say in your sermon, that you never impute bad motives to men of a *pure life*, though they may be so unfortunate as to reject the Gospel? Yes, Sir, *pure life* were the words. You uttered them over your pulpit cushion. Dr. C. Well, well; but don't I say that it is a great calamity to disbelieve the Gospel? that lofty, ennobling system addressed to the proudest energies of human nature? Mr. H. Aye, Sir, but you must allow every man to judge of his own calamities. As to the troubles of my own unbelief, you must allow me to know them better than yourself. I'll see to that. Dr. C. But, Mr. Hume, I am very solicitous to see you a true Christian. Mr. H. Doctor, you vex me; you are more absurd than old Dr. Beecher himself. He has been here all this morning, stuffing my ears with his fanaticism, and telling me I shall lose my soul if I don't believe his metaphysical nonsense. He however was consistent. He set a motive before me. But you, Sir, what is the origin of all your solicitude? If, as you say, I can get to heaven with or without a few superfluous speculations, which lie in my path, which I may take up or leave, just as I please; why, Sir, let me go to heaven in my own way, though I must honestly tell you, the only heaven I ever expect to be sent to will be in the funeral sermon, which some kind Unitarian will utter over my grave. Dr. C. [Aside.] I must quit the fellow; he is a bad specimen of the high aspirations of our lofty nature. [Exit.]"

Mr. Withington's remarks on the capital mistake which Dr. Channing and other Unitarians have made in *defending* Christianity from infidel assaults, are accurately pertinent, and glow with the warmth of a heart which has felt the power of the Gospel to its core. They, he says, regard the truth of Christianity "as a question of mere history." "They give us a jejune discussion about certain barren events which happened 1800 years ago, without an object to arouse curiosity or impress the heart." Whereas, as he says, and most exactly, "the best *proof* of Christianity is its *substance*," or in the language of Andrew Fuller's title-page to one of his best volumes, the Gospel is its own witness. He refers to a "*tract*" on the evidence of religion, as the best he has ever seen, but which, as he premises, Dr. C. may not like on account of its introduction. That he says, "is written on an entirely different plan from what Unitarians pursue; it blends the substance and the evidence of the Gospel together. It reveals the supreme divinity of Jesus Christ, his atonement, and his intercessory prayer. And yet," he adds, "that it is a tract on the evidence of the Gospel, is apparent from a single sentence. *These things are written that ye might believe, and that believing ye might have life through his name.*" John xx. 31.

His just portraiture of "all enlightening reason," is enough to make any man not encased in the steel coat of prejudice pause and ask, whether after all there may not be a way which seemeth right unto him about it, but the end whereof are the ways of death:—whose end leads, as the Septuagint most expressively renders it, εἰς πυθμένα ᾅδου, to the very depths of perdition. "Reason!" he exclaims, when closing his observations on it, "Reason! what has she done? Alas! she only comes in as a tardy advocate, to justify the opinions which our passions and prejudices have chosen. She is a lawyer, who takes his fee before he chooses his side."

The last paragraph of the review combines the eloquence of feeling, the potency of argument, and the persuasion of strong appeal. It is given entire. "These sermons, we venture to predict, will never convert a single infidel. They may be praised and admired; but they will alter no man's habit of thinking, and leave no permanent impression on the heart. Not a single reader will ever be pricked in the heart, or ask the reverend author the most momentous of all questions, *What shall I do to be saved?* This, however, is an imperfection which they share with the whole system they defend. If we could ever hear of Unitarianism going as a pioneer to heathen lands, breaking up the fallow ground, converting the vicious man or the infidel from the error of his way; if it could bring us one such trophy, we should pay it an honor we never paid it before. It is a religion to which a man *sinks*, but never *rises*. Tell us, ye champions of this improved faith, why does it differ so much in its operation from the preaching of the apostles?"

The line, "It is a religion to which a man *sinks*, but never *rises*," characterizes Unitarianism more fitly and completely than the same number of words has ever done. It reminds one of what Bishop Horsley told Dr. Priestley: "Your way of bringing them" [i. e. Jews, Mahometans and Infidels] "to Christianity, by giving the name of Christianity to what they already believe, in principle exactly resembles the stratagem of a certain missionary of the Jesuits, of whom I have somewhere read, who in his zeal for the conversion of an Indian chief, on whom the sublimity of the doctrine of the Gospel and the purity of its moral precepts made little impression, told him that Christ had been a valiant and successful warrior, who in the space of three years scalped men, women and children without number. The savage was well disposed to become the disciple of such a master. He was baptized with his whole tribe, and the Jesuit gloried in his numerous converts." Horsley's Letters, 3d edit. p. 298.

When will men learn to think that if the Gospel came to make them better, it came to make them better in *belief* as well as *practice*; and that if it came from One who knows *all things*, it might possibly contain some matters, which they, finite and sinful creatures, would of their own accord never have suspected, and of their own sagacity never have reasoned out. Butler, "a man," say Unitarians, "hardly to be named without some expression of praise and reverence," (Gen. Repository, i. 9, Cambridge, 1812,) has taught, that even with *nature* for a guide, we are to believe *beforehand*, that a revelation "must contain many things *very different* from what we should have expected, and such as appear open to *great objections*." Butler's Works, i. 232. After all, however, can either Butler or the Bible persuade a mind which is determined to accept nothing but what it likes, and to be moved only after the counsel of its own will?

For the Churchman.

Mr. Editor,—In "the Sixteenth Annual Report of the Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church," printed at Alexandria, D. C., 1833, I read the following clause: "Yours was the first Society, in the bosom of the Episcopal Church, which proffered aid, to any considerable amount, to the pious but indigent youth of our Communion in their efforts to attain the literary qualifications the Church requires of her ministers. For nearly ten years we labored alone in this good cause," &c. &c. Now all this happens to be a mistake, unless the above mentioned Society commenced operations prior to the year 1802. In that year, "the Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New-York," was instituted and endowed by the characteristic munificence of the Corporation of Trinity Church, in this city. The aid of "pious but indigent youth of our Communion in their efforts to attain the literary" and theological "qualifications the Church requires of her ministers," has, from that time to the present, been one of its main objects, to which a *very* "considerable amount" of funds has been annually appropriated. It is true, the doings of this Society have not been blazoned in annual reports. Its record, however, we may trust, is on high. Within the knowledge of your present correspondent, "the North and the South, the East and the West," have long, very long, been "reaping the reward of these labors," and have been, and are, enabled to rank among their most distinguished clergymen those whom this Society has been, under God, the means of bringing into the Master's vineyard.

If I mistake not, the Society for the Advancement of Christianity in Pennsylvania, and that in South-Carolina, were formed and carried into operation for the purpose, among other good objects, of aiding students in divinity, long before the institution of that whose report has led to those remarks—certainly long before the expiration of the "nearly ten years" in which it thought itself entitled to the honor of laboring "alone in this good cause."

Right.

For the Churchman.

Mr. Editor,—I was exceedingly gratified to see the notice in the last Churchman of a Course of Lectures to be delivered in this city on the Thirty-nine Articles of our Church, and still more gratified to find that notwithstanding the very unfavorable state of the weather, the "Reverend Lecturer" had a very numerous and highly respectable audience. In his introductory remarks he stated that a learned and pious Presbyterian divine once observed of these articles, that he believed (and I have no doubt he is correct) more of the Protestant world would subscribe to them than to those of any other Church. I hope, Mr. Editor, not only Churchmen but Protestants generally will embrace the present opportunity to hear them discussed. Permit me also to suggest to the Lecturer, whether it would not be practicable for him to deliver them in more than one place in the city. The subjects are truly interesting and inportant, and I cannot but wish more persons might be able to attend to them, than will be the case if delivered only at the place now selected for them. Cranmer.

To the Editor of the Churchman.

I attended on Sunday evening last, the first of a Course of Lectures on the Thirty-nine Articles of the Protestant Episcopal Church which are to be delivered in the lower room of the Public School, corner of Canal and Varick streets. Notwithstanding the inclemency of the weather a large and respectable audience assembled, which listened with the most serious attention to a learned and eloquent discourse on the first article. I cannot refrain from earnestly urging all who have the interest of our "beloved Zion at heart" not to neglect the present opportunity of gaining much interesting practical and religious information.

By inserting these few lines in your paper, you will much oblige, A Hearer.

Feb. 24. 1834.

THE CHURCHMAN.

SATURDAY, MARCH 1, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Musquito Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

Bishop Onderdonk requests early information of churches which are expected to be ready for consecration during the next spring and summer, and of the times respectively when they will probably be finished; also what Deacons of this Diocese will, during the same period, desire admission to the order of Priests.

The Auburn Gospel Messenger is requested to copy the above.

Geology.—We did not expect that our review of Mr. Fairholme's treatise on Geology would pass uncensured, and, as opposition was to be made, we are happy to receive it from a source to which the Churchman has been before (and we hope will again be) indebted for valuable contributions. We had a right, however, to expect that, in case of an assault, the strong points of our argument would be attacked, and not those which were subordinate. This we could have desired, as well for testing the strength of our premises as for the credit of our adversary. But of the two leading points in our review, "Philo" has taken no notice of the first, and has played around the second without fairly meeting it. We are the more surprised at this as "Philo" appears to be thoroughly master of his subject.

Now for particulars: 1. Our text is, "In the beginning God created the earth." We understand this text to assert a *perfect creation out of nothing* by the fiat of Jehovah. We do not think that the demands of this passage are satisfied by the supposition that God created a chaos, or atoms, or matter, and then left the heavens and the earth to create themselves. Without committing ourselves to any definition of the earth, we may surely believe that *it*, and not the elements of which it is composed, was created. We believe this act of creation was prior to the existence of what are called the laws of nature, and consequently independent of their agency. Thus much, we think, is required by the plain sense of the Scriptures.

To understand *creation* in a less sense than this is to derogate from the character of God as revealed in Scripture—the Omnipotent and Omniscient Jehovah. Some popular theories of Geology, on the contrary, ascribe the existence of the earth to the agency of the laws of nature as they now exist. This does not, in our view, satisfy the scriptural idea of creation, which is, as we have said, a creation out of nothing independently of the laws of nature. If the conclusions of these theories were any way commensurate with their facts, we would admit in full their claim to inductive principles. But while their observations are restricted to *one sixteenth thousandth* part of the globe, their conclusions have respect to the whole globe. This we conceive to be *an assumption*, and much too gross a one to come into successful competition with the authority of Scripture, which it palpably contravenes. On this point "Philo" has been silent. Does he believe, then, with us, that in the beginning God created the earth out of nothing, or does he believe that it was formed according to the present laws of nature out of a pre-existing chaos? And with the author in the Conversations Lexicons, does he believe that shell fish formed themselves and constructed their own coverings? Does he hold in full to the doctrine of final causes in physics as well as in morals? These questions embrace all about which we are solicitous.

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* This address, which called forth Dr. Wardlaw's able sermons, is noticed in the Christian Observer, xxv. 662.

† Personæ serviendum est.

2. The second point regards the duration of time in which the creation was accomplished. We say it was in six natural days, and "Philo" is desirous of giving the word *day* an indefinite latitude. This point is all important, because it is decisive of the scriptural sense of the word *creation.* For if these days were indefinite eras, then the formation of the earth might have proceeded leisurely according to the laws of nature, in which case it would not, in our sense of the word, have been *created* at all. But if these days were natural days, then there was no time afforded for the agency of the laws of nature, and the earth was created by the fiat of Almighty God. "Philo" has adduced a variety of instances to show that the word "day" is often used with great latitude of signification. Thus much is readily conceded. It is so used not only in Hebrew but in English and in every other language with which we are acquainted. It is so used in Genesis ii. 4. So that the apparent contradiction to which "Philo" refers is easily solved. But in the history of the creation there is a restriction of which "Philo" has said nothing. What we mean is that the word day is, throughout the first chapter of Genesis, accompanied by the explanatory phrase, *the evening and the morning.* In order fairly to meet the question at issue it was incumbent on "Philo" to adduce passages in which *a day with its evening and morning* is to be understood in the sense of a generation or era of indefinite length. Nay more: according to our views of interpretation "Philo" ought to show that the day with its evening and morning (as spoken of in the first chapter) would be understood by a plain, unprejudiced reader, who had no preconceived opinions or theory, to mean a series of years of indefinite extent. Will "Philo" undertake to prove either of these points?

"Philo" seems to think that our review brought in question the Christian character of Geologists. An inference of this general kind we would sincerely and most anxiously avert. But here we discriminate. The lovers of natural science in reference to Christianity may be divided into classes: first, those who are, *bonâ fide*, believers in the Scriptures, and willing to elevate them to supreme importance; and secondly, those who are at heart worshippers of nature, and who borrow the authority of Scriptures merely as a cloak to their lurking infidelity, and a passport to popular confidence. With the latter we desire to keep no terms. As believers in the divine inspiration of Moses we grant them no concessions, and ask of them no favors. Nay, we will carry the war into their territories, and open our artillery upon their theories, believing, as we do, that they are mere skulking-places for infidelity. Let "Philo" again peruse our quotations from the Encyclopedia Americana, and say, whether as a Christian, an honest believer in the inspiration of the Scriptures, he would court the alliance of the advocate of such opinions? The former class are men of a different stamp. With these we are sorry ever to come into collision, and are happy to fortify our faith with all their honest inductions. But even they are in danger of endeavoring to effect a premature alliance between the theology of Scripture and natural science by unnecessary concessions to the latter. We think we have an instance of this in Geology. The science is not out of its cradle before its deductions are assumed as unquestionable truths; so much so that the Scriptures must stand or fall by their decision. To save the credit, therefore, of the Bible certain passages must have a forced meaning put on them, and tortured into conformity with Geology. Now this course, we think, to be hasty and injudicious. And to all divines and geologists who have adopted it, we would say, *Festina lente ; no more haste than good speed.* Keep to the plain and unsophisticated interpretation of the Scriptures, and Geology will sooner or later bear you out. If it conflicts this century, it will harmonize the better the next. But make no concessions.

It was remarked by Dr. Dwight, in his lectures on Theology, that the theology of this country was verging to a state of Pantheism. Had that acute observer lived to witness the recent developments of theological doctrine in his own section of the country, fluctuating as they do from the absurdities of Fatalism to the licentiousness of Pelagianism, his fears would not have been lessened that a wretched Pantheism would become the ultimate resting-place of the exhausted combatants. That there is a strong tendency to this species of infidelity among the ignorant classes of the community, no observer of the times, we apprehend, will deny. Now it is on this ground that the infidel abettors of natural science would be most happy to form a coalition with recreant theologians. We deprecate every symptom of approach to so unnatural an amalgamation. We shall therefore never hesitate to hold up to reprobation every system either of theology or science which does not recognise the Jehovah of the Bible. And we repeat that the God of such a system of Geology as is developed in the Conversations Lexicons is not the God of the Scriptures. It satisfies the purposes of such a system to believe in a mere intellectual principle mixed up with the material world. The God which it owns is not the Being of whom it is said, that in the beginning he created, i. e. made out of nothing, the heavens and the earth.

Theological Seminaries.—We find in the Vermont Chronicle a letter, which the Editors tell us may be regarded as authentic, containing a statement of the grounds on which the friends of the new or East-Windsor Seminary in Connecticut, rest their dissatisfaction with the New-Haven Seminary. From this statement it appears that the Faculty of the Institution at New-Haven are virtually an independent and irresponsible body. Except the Trustees of the College, who may belong to any denomination or to none, they are amenable to no other earthly tribunal than public opinion. In the denomination to which they avowedly belong there is no authority which has a check on their proceedings, or the right to investigate, or even the means to ascertain the doctrines which they teach. We give below the extract in which these particulars are comprised. The fact, with its results, is worth being registered by Episcopalians as an argument for having their Theological Seminaries under the jurisdiction of the constituted authorities of their Church. Such a provision strengthens the probability of a permanent union. Irresponsible institutions may do well for awhile, but will they work best in the long run? A bias to error in one generation may amount to heresy in the next. This cannot well happen in an Institution which is watched over with systematic vigilance, and for whose soundness in doctrine the Church itself is pledged.

The Trustees of Yale College are not a suitable Board to have the control of a Theological Seminary. Eight members of that Board are ex officio members—political men—the Governor, Lieut. Governor, and six Senators. These are, of course, just such men as happen to be appointed to these offices. They not unfrequently belong to other denominations. They may be decided opposers of evangelical religion, if not open and avowed infidels. Now ought a Theological Seminary for our denomination to be under the control of a board thus constituted?

There is no creed in the Seminary at New-Haven which the Professors are obliged to subscribe. The time was, when all the officers of Yale College, before they entered on the duties of their office, were obliged to declare their assent to the doctrines contained in the Assembly's Catechism. But this is now dispensed with, and I know not that there is any thing now, in all thei, printed statutes, to forbid the Trustees from appointingr if they should be so disposed, a Unitarian, or a Universalist, to fill the theological chair; or any thing which would oblige them to eject a Professor on account of any heretical opinions whatever.

The Theological Seminary at New-Haven is without any printed laws or regulations, by means of which the Christian community can ascertain how its concerns are managed.

There are no public examinations of the theological students. All that the public can know of what is taught by the Professors, and the manner in which it is taught, must be learnt from their publications and from the preaching of their students.

Early Impressions.—There is much reason to believe that impressions made in infancy, though often and long forgotten, are never wholly eradicated. The history of an uneducated female in Prussia who, in fits of delirium, repeated connected passages of the Hebrew Bible, and who, after much inquiry, was found to have been brought up in the family of a Lutheran clergyman who was in the habit of reading and studying aloud, is familiar to most readers. Other well authenticated facts of the same kind are on record. Old people, it is well known, remember the most easily the events of infancy. The following anecdote, therefore, is not only probable in itself, but affords no mean argument in favor of early instruction by the old habit of storing the memory—a method that is too much in danger, in our day, of being underrated. Who can say that the truth, which is apparently forgotten, may not be developed in the disembodied spirit?

Beza.—It is related of Beza, one of the reformers, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the epistles of St. Paul, which he had committed to memory when he was young.

American Sunday School Union.—We have received a note correcting, in behalf of this Society, a statement in our last of "A Lover of Concord." The Union did not, as our correspondent stated, recommend "the observance of a day of humiliation and prayer in relation to Sunday Schools." The appointment was a voluntary one on the part of the teachers.

Our informant adds:

"Although this correction is all that I feel myself called upon to notice, I venture to add, in the character solely of a Sunday School teacher, that the appointment of the day was made without reference to any other season of religious observance. A large number of teachers are accustomed to assemble for devotion on the evening of the second Monday of every month; and it was for this reason that this day was designated for the special purposes of the late observance."

INTELLIGENCE.

Ecclesiastical Intelligence.—The Rev. John Hallaway Duke has been instituted to the Rectory of Trinity Parish, in the Colony of Essequibo, by the Rev. John Tucker, Rector of the Parish of St. Peter, in the said Colony, appointed as Commissary for that purpose by the Lord Bishop of the Diocese, on the presentation of His Excellency Sir James Carmichael Smyth, Lieutenant Governor and Commander-in-Chief of British Guiana.—*Barbadian.*

St. Paul's Church Sunday School Anniversary.—Since the formation of the Sunday Schools belonging to this Church, about twenty years ago, it has been the custom to celebrate their anniversary by a meeting of the scholars and an address from the pastor to the parents, teachers and children. One of those joyous seasons occurred on Sunday, the 12th ult, and probably at no period previous to this, has there been witnessed such an interesting, and, we trust, profitable meeting.

The day was rainy and disagreeable, but on this, as on every other occasion of interest, children display a much greater degree of indifference about the weather than their elders, for nearly all the scholars were in their places. At the time appointed for the anniversary the scholars entered the Church. On each side of the pulpit were the male and female Bible classes. Immediately before the pulpit were the little boys of the infant school, seated on the step of the chancel. The female school, of about 220 scholars, all present, and the male school, of about 130 scholars, occupied the middle block of pews, making a total of near 550 learners; the remaining part of the church was filled with the congregation and the parents of the children. The schools use the new selection of psalms and hymns recently approved by the Church, singing the 18th, 54th, and 104th hymns, as appropriate to the occasion.

The whole congregation were addressed by the Rev. Dr. Tyng, from the words spoken of John the Baptist. Luke i. 66: "*What manner of child shall this be?*" applying the subject to those to whom the care of children were committed, and to the scholars themselves. It is well known that Dr. Tyng, connected with his peculiar and forcible style of preaching, generally, has an especial, happy, and very appropriate manner of addressing children, which was strikingly exemplified on this occasion. Even the very little boys of the infant school, in the midst of the discourse were so attentive as to answer questions immediately and when they least expected to be asked.

Under the remarks to the children, the preacher held up the treatment which it was presumed John the Baptist received from his parents. He said, John had a good example set before him, his father and mother were both pious. He was a child of prayer, he had a praying mother.

An allusion was then made to John in his subsequent years, in his devotedness to the service of God, in his non-conformity to the world, and his retirement; proving that upon parents, teachers, and ministers, there rest immense obligations in bringing up children in the nurture and admonition of the Lord.

The punctual attendance of the children on this and other occasions, and the interest manifested by them in all such religious services as are adapted to their capacity, seem to suggest the importance of providing for them such services more frequently and regularly. Permit me to add two or three indisputable facts, to prove the importance of such a provision by the establishment of children's churches.

The first is, that where children know that they are to be placed in situations where they can hear what is said, *they are pleased, and go into the house of* God, *as they should, without restraint;* but where they are packed away, as they most generally are, in obscure seats, far from the sound of the preacher's voice, it is with the greatest difficulty they can be persuaded to go to church.

The second reason is, that when children are placed in comfortable seats where they can hear the minister to advantage, *they are remarkably attentive*, and I will venture to say, they *remember for weeks and weeks the text and the outlines of the discourse;* which is more than can be said of many who suppose themselves better.

The third reason is, that when children are expected to take part in our admirable church service, and are addressed in a style adapted to their capacity, *they receive the truth*, and in instances not a few, *reduce it to practice.* Who that has ever been a witness to exercises of children and suitable sermons to children, cannot testify to these things?

Much might be said, and much more has been said again and again in behalf of children's churches, but for what reasons they are not formed, the Christian world know best. It is the earnest prayer of the writer, tha the time may soon come, when the souls of children shal be esteemed as precious as those of riper years; so precious that it cannot be said we have no children's church. L.

January 27, 1834. *Episc. Recorder.*

Privileges of the Clergy.—We understand that the Rev. Dr. Channing and the Rev. Mr. Gannet were recently summoned before the Grand Jury sitting in this county to testify (as was supposed) what they knew respecting a challenge to fight a duel, recently the topic of much conversation.

The reverend gentlemen declined testifying before the Grand Jury—whereupon the Jury made a representation to the Judge of the Municipal Court and asked his advice.

The Judge of that Court ordered a summons to be issued requiring the attendance of those gentlemen before the court the next day at 11 o'clock. At that time they appeared. The Commonwealth's Attorney stated to the Court the reason why these gentlemen had been summoned, and that the Grand Jury were now in court waiting for the decision of the Court, whether these gentlemen should be compelled to testify. He cited a passage of Starkie on Evidence, to show that by the common law, not even auricular confessions to Catholic priests were privileged from being testified to—that it appeared by the notes to Metcalf's edition of Starkie, that in many of the United States, confessions made to Protestant clergymen were not privileged, and that the Supreme Court in this State had settled the same principle in Commonwealth vs. Drake, 15 Mass. Rep. p. 161.

The Judge stated that clergymen were not exempted by the laws from testifying when called before a Court or Grand Jury as to communications made to them as clergymen; "that the privilege of secrecy is strictly confined to persons acting as counsel, attorneys or solicitors in causes, and cannot be extended to those confidentially employed in other professions," that this is a privilege secured by law to the *client* rather than the counsellor. He referred to the Dutchess of Kingston's case, as cited by McNally on Evidence.

Dr. Channing stated to the court that he had thought that communications made by a parishioner to his spiritual guide were sacred and should not be disclosed—but in relation to the present case, he was suddenly called before the Grand Jury, and had little or no opportunity for reflection upon the subject; that since yesterday he had reflected upon the circumstances, and he now considered that any communications made to him in this case, were communicated to him rather as an esteemed friend, than a spiritual guide; he was therefore now ready to testify.

Mr. Gannett stated he viewed the communications made to him as made to him in his character as a spiritual guide, and while he wished all artificial distinctions in favor of the clergy might be abolished, he hoped the court would excuse him from testifying. He then read his reasons for declining to testify.

The Judge said that he certainly respected the delicacy exhibited by the gentleman, but that he must remember that the law, as such, has no mercy, and knows no distinction of persons; that in his opinion, he was bound as a good citizen to testify.

Mr. G. said, feeling bound as a citizen, he would testify, although he regretted the law was such as to compel him.—*Boston Atlas.*

Tithes.—Lord Althorp has addressed an official circular to the Churchwardens of the various parishes throughout the kingdom, requesting them to forward to him, without delay, all the information they possess, or can procure, respecting the value, ownership, &c., of tithes in their district. This is supposed to be preparatory to the introduction of a new tithe bill next session of Parliament.

Presbyterian Church in Ireland.—The General Synod of Ulster convened at Cookstown on the 25th of June last; one hundred and sixty ministers and fifty-two elders attending. We observe but little in the reports of the respective Presbyteries which would be particularly interesting to our readers. Since the excision of the Socinians, this Synod seems to prosper, and to display a commendable vigilance, in guarding against the future introduction of errorists. We observe, however, that they have admitted a principle, which may in future cause them trouble; we refer to the licensure of candidates in several instances, who excepted to the language of the Confession of Faith on some minor points. The precedent thus established is dangerous, and we much mistake if the Synod do not find it to be so, before many years shall have elapsed. The Presbyterian Church in this country is writhing under the effects of this misplaced and injudicious tenderness. Let the right of exception or explanation be conceded and the unity of any church will be seriously affected. We should have supposed that the Synod of Ulster from the painful experience of the past, would have learned to guard against the evils of such compliance.

Among the overtures agreed to at this meeting, we find one providing "that all students under the care of this Synod, shall be required to study the Irish language during a period equal at least to one session of college." The object of this resolution is to prepare the young ministers of the church to preach the Gospel to the ignorant Roman Catholic population, which is not likely to hear the Gospel without such provision.

The General Synod of Ulster at present embraces fifteen presbyteries, two hundred and twenty-two congregations, two hundred and three ministers, and forty-six licentiates.—*Presbyterian.*

According to the Baptist Annual Register for 1833, there were at that time in the United States, Upper Canada, Nova Scotia, New Brunswick, and Jamaica, 341 Baptist Associations, 5543 Baptist Churches, 3153 Ordained Ministers, 657 Licentiates, 42,517 Baptized, and 409,658 Communicants. It is estimated that 50,000 persons were baptized and became Baptists during the year 1832.

Socinian Movements in England.—A correspondent has sent us a copy of a curious document, issued lately by the Socinians of England, in the form of a circular. It is signed by no less than twenty-four Socinian ministers, belonging to London, Birmingham, Manchester, Liverpool, Leeds, and other principal towns of England, and contains a magnificent scheme for gathering together the fragments of Socinianism into an ecclesiastical whole, under the government of Sessions, Presbyteries, Synods, and a General Assembly to meet annually, and to be denominated "The General Assembly of the Presbyterian Church of Great Britain and Ireland." The object of this proposed return to the outward form and semblance of Presbyterianism does not seem to be any peculiar love to Presbyterianism for its own sake—but a much more *substantial* reason. As many of our readers know, a Socinian Church is commonly styled in England a *Presbyterian* Church, because probably so it was in former days, and for the support of the doctrine and polity of the Westminster Confession, the chapel was originally built and endowed. In the lapse of time however, these Churches, without any of that interference of the State which, according to modern theories, is the grand corrupter of Churches, became Arian and Socinian, any thing and every thing by turns, and Presbyterian only in name. Hence a grave question has been started, whether the property of their chapels can legally be possessed by Socinian pastors and congregations, whose principles the original donors would have abhorred. This question is daily becoming more troublesome and more threatening, and the wise men among them foreseeing possible dangers, feel anxious to make sure of their present chapels and endowments, by once more making a fair show of Presbyterianism, so that when they get their Presbyterian General Assembly, they may be able to answer—Are not we also Presbyterians? Our Liverpool correspondent, who has sent us this document, informs us, that in the distribution of the circulars containing this notable scheme, the two ministers of the Scottish Churches, in connexion with the Church of Scotland, have been omitted, while a copy was sent to the minister of the Secession Church. How much of harmony and unanimity of sentiment is likely to characterize this new Presbyterian Church, will appear from the following statements, so framed as to admit men of all creeds and of no creed into its comprehensive embrace:—

"It is a fundamental principle of this Church, to leave to every individual the unimpaired right of exercising his own private judgment in the interpretation of the Scriptures, and relating to doctrines which are controverted among the professed followers of Jesus Christ, so that no creed of human invention can be imposed by this Church, or assent to such creed be required on any occasion whatsoever, without dissolving the bond of union among its constituent congregations, and destroying its title to the prosperity which it possesses."

Such are to be the broad and comprehensive principles of this new Presbyterian Church,—so broad that no man shall be able to complain of insufficient latitude for any speculative fancies he may choose to indulge, and so comprehensive that he must be very erratic indeed who will not find ample scope within its pale.—*Scottish Guardian.*

Death of Judge Bouldin.—Judge Bouldin, one of the representatives of Virginia, while in the act of speaking in the House, suddenly fell, to speak no more. He represented the district which formerly sent to Congress John Randolph. He had been rebuked by one of his colleagues (Mr. Wise) because he had not announced, according to parliamentary usage, the death of Mr. Randolph, his predecessor; and he rose under an evident excitement, to explain the cause of the delay. He had said some words in explanation, and was about to make the announcement, having said something like these words—"I will now proceed to do that thing." It was remarked that his pronunciation of the word "thing" was sharp and unusual, but at the instant he fell back, and was immediately carried to the window, where Dr. Bates and Dr. Naudain endeavored to bleed him. A little blood flowed, and a few pulsations were perceptible at the wrist at intervals, as it is said, of some fifteen or twenty seconds. All was in vain; the body was then taken to the Speaker's room above; every other effort was used to restore animation, but the spirit had gone to its final destiny.

Mrs. Bouldin was in the gallery of the house when this awful event took place. She saw her husband sink back from his position, and instantly rushed down to the Hall. When she arrived there, she learned the fatal truth, and saw the corpse on the esplanade. Her screams were terrible, and in a state of distraction she was borne away from the dreadful spectacle.

The members of the two Houses of Congress assembled February 13th, to unite in paying the last earthly honors to the remains of their late associate, the Hon. Thomas T. Bouldin, of Va. The funeral ceremonies took place in the Hall of Representatives. The Judges of the Supreme Court entered the Hall, and took their seats in the chairs provided for them, on the left of the Speaker and Vice-President. On the right, were seated the President of the United States, and the Heads of Departments. The Episcopal service for the dead was then recited by the Rev. Mr. Hatch, the chaplain of the Senate; after which the Rev. Mr. Stockton, the House chaplain, delivered a brief and very touching discourse from the text, "Where is he that liveth and shall not see death?" A prayer succeeded, and the gloomy pageant then resumed its way to the burial ground, where lies the dust of those who, when living, moved in the sphere of legislation, and died while engaged in the performance of those duties.

It was an imposing spectacle, to see all the three branches of the government—executive, legislative, and judicial—assembled at one time, under one roof, not for the purpose of disputation about the concerns of life and its incumbents, but to pay homage to *one* deceased member, and to humble themselves before Him in whose hands empires are as dust, and those who regulate them as nothing and less than nothing. The arbiters of the fates of thirteen millions of people were there, and the mere flaw in a rafter might have changed the whole destiny of this hemisphere.

National Education in France.—By a bill passed by the Chamber of Deputies, it has been ordained that every commune or parish is bound to provide either by itself or conjointly with one or more neighboring parishes, some primary schools of the lowest order, in which shall be taught the principles of the French language, ciphering, and an acquaintance with the authorized standards of weights and measures. A master is to be furnished with a suitable house and minimum salary of 200 francs, and to receive from such parents as can afford it, a small fee. Parishes or towns containing 6000 souls are bound to maintain a school of the second class, in which, in addition to the instruction given in the foregoing school, the children are taught the elements of geometry, with its ordinary applications, particularly to linear drawing and land measuring; the elements of the physical sciences, natural history, singing, history and geography, and especially the history and geography of France;—the wishes of the parents are to be consulted and complied with as to their children's participation in the religious instruction given. This class of schools being for the children of those above want, there is no gratuitous admission, except in the case of extraordinary talents in the poor scholar of the lower species, who receives the advantages of a higher education as a reward; but in order that the rate of payment may be very moderate, the master is to receive a fixed salary, of which the minimum is 400 francs, along with the fees. In this class of schools, as well as the former, the fixed salary of the master is to be paid wholly by the parish, if possible, or, if not, partly by the department, or county, and the State itself is to come in aid as a *dernier resort.* The third class of schools, styled *Normal*, or for the training of masters, and of these there is to be one in every department.

The publication of "*The Collection of Ancient Writings*," copied from the manuscripts in the Vatican Library at Rome, by Monsignore Mai, has already been commenced at Rome. It consists of two series—the first entitled *Scriptorum Veternam Nova Collectio, ex Codicibus Vaticanis edita*, in 4to, has reached the VIII. volume. The second series is in 8vo, entitled *Classici Autores, ex Codicibus Vaticanis*, of which the V. volume has appeared. The two collections contain a great number of Greek and Latin works never before printed; also, notices of several oriental writings. The *Diario* of Rome says, that it would be impossible for it to give a detailed account of these numerous writings, and refers the curious reader to the *Giornale d'Arcadia* of Rome, for a critical review and epitome of their contents.—*Catholic Diary.*

SUMMARY.

Chinese Name of God.—Concerning the term *Yay-ho-hwa* the Chinese Evangelist says;—"The missionaries in the South Sea Islands have introduced *Jehovah* as the name of God. We have not found in any of the books of the Romish missionaries, that they have introduced this name to the knowledge of their Chinese converts. It has been proposed by a Protestant Missionary to use *Yay-ho-hwa* in the Chinese language; for the natives sometimes ask the *name* of our God. And why not introduce *that name* by which he has revealed himself, and been known to his people in every age of the world? "God spake unto Moses, and said unto him—I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and by my name Jehovah, was I not also known to them?" The import of the Chinese words [Yay ho hwa,] *Father, fire,* and *flower* or *flame,* will remind the reader of Mount Sinai, when "*Jehovah descended on it in fire,*" to proclaim these words; "I am Jehovah thy God. Thou shalt have no other gods beside me. Thou shalt not make to thyself any carved image, to bow down thyself to it.—Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not acquit him who taketh his name in vain."

Power of Conscience, an anecdote.—In the southern part of the State of Massachusetts, a gentleman in reputation, who held offices of honor both in civil and military affairs, leased a small house near his own stately mansion, to a man whose resources for the support of his family were limited to his own labor and that of a yoke of oxen. The latter he concluded to dispense with, and sold his oxen and put the money in his bureau drawer. Not many days had elapsed before it was discovered that the money had been taken away, but by whom there existed no evidence; but it seems for some cause or other the landlord was suspected. It was not a great while after this that the latter stepped into the house for some purpose, when the wife of the tenant left her work, and, very deliberately took down the Bible, put on her spectacles, turned to the 12th chapter, 2 Samuel, and very distinctly read Nathan's reply to David—"Thou art the man." She then took off her spectacles, put up the Bible, and went about her work as before. A short time afterward the money was found in the place from which it had been removed.—*Essex Register.*

The Genoa Gazette contains an account of the removal of a church steeple entire, at Cressentium, in Piedmont, from one point to another, at several yards distance, where it was placed on new foundations. The operation took place under the direction of an engineer, and the master mason, who was so confident of its success, that he made his son remain in the steeple and ring the bells during the transport!

The King of the Sandwich Islands.—Some pious ladies at Sherbourne sent to the King of the Sandwich Islands, by means of a missionary who had lately returned, and was then on a visit to Dr. Gray's housekeeper, a splendid dress, in the form of a night gown, made of gaudily printed bed-curtain stuff, ornamented with a large silver button, by way of a star, on the left breast; it was faced with scarlet, and lined with purple. The motive in sending it was to induce the king to abandon idolatry; but the ladies were dreadfully perplexed when they received in due time a letter containing his majesty's thanks; but as he considered himself unworthy of so elegant and magnificent a dress, he had consecrated the noble gift, and hung this splendid nightgown on his chief idol, as a robe of state and splendor!—*Barbadian.*

Bread.—In the Fez territory, the same kind of bread and cakes are kneaded as in the patriarchal ages—(Gen. xviii. 1 and 8;) and the same cake is peculiar to Scotland.—We were presented, (says Jackson,) with honey and butter, thin shavings of the latter being let fall into a bowl of honey for breakfast. This bowl was served up with flat cakes, kneaded without leaven, and baked on hot stones. They are converted from corn into food in less than half an hour, and resemble, in shape, our crumpets or pancakes.—*Barbadian.*

Value of Life in Africa.—The Landers in Africa were dreadfully tormented by the rude curiosity of the natives, who almost suffocated them by crowding to and about their tents. On complaining of this nuisance to the chief of one place, he said, "Take your gun and kill a few: you have my full leave to slaughter as many as you please. After you have cut off the heads of some of them, the rest will not molest you."—*Barbadian.*

Derivation of the word Bumper.—When the Romish religion was ascendant in England, the health of the Pope was usually drank in a full glass immediately after dinner—*au bon pere,*—hence the word "Bumper."—*N. Y. Ev. Star.*

SUNDAY EVENING LECTURE, AND BIBLE CLASS.

A course of explanatory and *practical* lectures on the Thirty-nine Articles of the Protestant Episcopal Church, will be delivered on Sunday evenings, in the lower room of the New-York Protestant Episcopal Public School, *corner of Varick and Canal streets.* The first lecture was delivered on Sunday evening last. Service to commence at 7 o'clock.

A Bible Class assembles at the same place on Thursday evenings, at the same hour.

Feb. 27, 1824.

Calendar.

March 2.—3d Sunday in Lent.
——— 9.—4th Sunday in Lent.
——— 16.—5th Sunday in Lent.
——— 23.—Sunday before Easter.
——— 24.—Monday before Easter.
——— 25.—Tuesday before Easter, Annunciation.
——— 26.—Wednesday before Easter.
——— 27.—Thursday before Easter.
——— 28.—Good-Friday.
——— 29.—Easter-Even.
——— 30.—Easter-Day.
——— 31.—Monday in Easter-Week.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report in the last Churchman:

From the Female Missionary Society of St. James' Church, Newtown, Long Island, N. Y., per their Rector, the Rev. George A. Shelton, *forty-three dollars*, being their third annual payment: the two former were for Green Bay, the present one for general purposes.

From the Association of Christ Church, New-York, for the Promotion of Christianity, *nineteen dollars and twenty-five cents:* of which $14 75 are for Green Bay, and $4 50 for domestic purposes.

From the Protestant Episcopal Association of Trinity Church, Utica, N. Y., for the Promotion of Christianity, by their Rector, the Rev. Benjamin Dorr, *twenty-seven dollars and seventy cents:* of which $19 are for U. S. domestic missions, $6 50 for Green Bay, and $2 20 for foreign.

The Agent has also received from a member of Trinity parish, New-York, by the hands of Mr. Thomas N. Stanford, *fifty dollars* for Bishop Otey's church, Franklin, Tennessee.

James Swords, *Agent, &c.*

Feb. 26, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets, or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
Feb. 18.	Recd. collection made in St. Peter's Chapel, New-York, on Sunday, 16th instant,	$13 36
21.	Recd. of the Protestant Episcopal Association of Trinity Church, Utica, for the Promotion of Christianity, per Mr. J. Swords,	7 80
22.	Recd. of the Protestant Episcopal Association of Christ Church, New-York, - -	30 00
		$51 16

Benjamin M. Brown, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, Feb. 26, 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.—

1834.		
Feb. 6.	From a Society of New-Milford, Conn., by Mr. Watson, - - - - - -	$6 00
12.	From the Female Tract Society, New London, Conn., per Miss Julia O. Frink, Treasurer, - - - - - -	3 00
20.	From Christ Church Association for the Promotion of Christianity, per Mr. N. B. Holmes, Treasurer, - - - - -	11 12
	From four Subscribers, - - - - -	4 00
		$24 12

Thomas Browning, *Treasurer,*
77 Maiden Lane.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sums, viz.

From Christ Church Society for the Promotion of Christianity, per Mr. N. B. Holmes, - - -		$5 75
From Rev. B. H. Dorr, per Mr. Jas. Swords, a collection in Christ Church, Cooperstown, Otsego Co., after a sermon, Feb. 9,	$20 00	
From Ladies' Society of do., - - -	20 00	
From Zion Church, Butternuts, an addition to a former collection, - - - -	3 00	
	$43 00	
Deduct for travelling expenses, - -	5 00	
		38 00
From Rev. Robt. W. Goldsborough, of Centreville, Maryland, - - - - - - - - -		4 50
		$48 25

Edward R. Jones, *Treasurer.*

Feb. 26, 1834.

PROTESTANT EPISCOPAL FREE CHURCH, BROOKLYN.

The Rev. T. Pyne begs to acknowledge the receipt of the following sums, placed in his hands for the assistance of such of the deserving poor of Brooklyn, as may come under his observation.

1833.		
Oct. 4.	Rev. Mr. Cutler, - - - - - -	$10 00
Nov. 4.	Rev. Mr. Johnson, - - - - - -	10 00
1834.		
Feb 18.	Female Benevolent Society of St. John's Church, Brooklyn, - - - - -	20 00
		$40 00

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 27th, from the following persons, viz.:—

Postmaster, Newburgh—Thomas Robinson—Postmaster, Pittsburgh—R. D. Gibston—L. Brewer, *with remit.*—Postmaster, Middle-Haddam.

Received by the General Protestant Episcopal Sunday School Union.

Rev. P. A. Proal, Schenectady—Postmaster, Pittsburgh, Pa.—Rev. P. L. Jaques, Hope, N. J.—E. Derby, Elizabethtown, N. J.—Rev. R. C. Moore, Elizabethtown, N. J., *with remit.*—Abraham Greenleaf, P. M., Portsmouth, N. H.—R. E. Pratt, Saybrook, Conn.—Wm. L. Post, Montrose, Pa.

WHITTINGHAM'S SERMONS TO CHILDREN, AND THE LAUNDRY MAID.

Just published and for sale at the Depository of the Protestant Episcopal Sunday School Union, 46 Lumber-Street, the 2d volume of Whittingham's Sermons to Children, and the Laundry Maid.

February 26, 1834.

BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert having associated with her Miss Mary E. Edwards, who has been her senior Instructress for nearly the last seven years, their School will continue at No. 113 Bleecker-street.

Although they consider an accurate and even critical knowledge of their own language of primary importance to their pupils, *French* is taught with more than usual advantages. Other languages and drawing by Masters. Music, by Miss Gilbert, having instructed in this branch, vocal and instrumental, the last fourteen years; but an Italian Lady gives lessons in singing, when parents request this further advantage.

Her *Card of Terms*, with reference to Parents of her pupils and others, and by permission to Mr. and Mrs. Green, of Warren-street, now retiring from this business will be transmitted on request.

March 2.

From the Boston Recorder.

God is Love.

By Thomas Ragg, "Author of The Incarnation," &c.

'T is written on the beams so bright,
That issue from the orb of light,
And through the welkin widely stray,
Turning the cheerless night to day,
That God is love, who thus has given
A semblance of his throne in heaven,
The way-worn traveller to bless,
While wandering through life's wilderness.

'T is written on the earth's green breast,
In grass and smiling herbage drest,
And deck'd with many a gemmy flower,
And fruit-tree rich, and greenwood bower,
That God is love, who thus supplies
All living thing's necessities,
And from his kind and liberal hand,
Profusion sheds on every land.

'T is written on the course of time,
The chronicle of human crime,
Where many a deed of blackest dye
Is traced in lines of infamy,
That God is love, who tears the brand
From retribution's lifted hand,
And with long suffering yet endures
What still his righteousness abjures.

'T is written on the Christian's heart,
That once has felt sin's venom'd smart,
But now with peace and gladness rife,
Owns the warm throbs of sweeter life,
That God is love, who thus bestows
Such blessings on his rebel foes,
As set their hearts from hatred free,
And conquer all their enmity.

'T is written in immortal fire
On sin's unwasting funeral pyre,
Within the adamantine gates,
Where death his own destruction waits,
That God is love, the God erewhile
Rejected with a scornful smile;
And, O! it deepens hell's despair
To see that truth recorded there.

But in the realm of glory bright
'T is seen in plainest, clearest light,
Where God in Christhood veil'd appears,
Turning to smiles all this world's tears;
For there it is he's felt and known,
There creatures live in love alone,
And all who in that region move,
Must feel and know that God is love.

THE MINISTRY.

From the (London) Christian Observer.

THE FAITHFUL AND UNFAITHFUL MINISTER CONTRASTED.

I send you a transcript, with some slight alterations, of a short anonymous sketch written many years ago by the late Rev. Sir J. Stonehouse, entitled "The Faithful and Unfaithful Minister Contrasted."

Yours, &c., Urbanus.

THE FAITHFUL MINISTER.

He has good ends in view when he solicits admission into holy orders. He has a genuine principle of love to God and Christ, and deep concern for the salvation of himself and his hearers. He takes no sinful, indirect, or suspicious methods to get a living, but submits himself to Providence, and is not eager to enrich himself or his family. He labors with activity in the vineyard, whatever be his station in the Church. Godliness is his gain, and serving Christ the fruit of his labors and the end of his life.

He may also be known by his doctrine.

He insists much on the depravity of human nature, and lays before his hearers their pollution, guilt, and weakness, in order to produce those convictions of their misery and danger, which form the foundation of genuine conversion.

He insists much on the necessity of divine grace, and the influence of the Holy Spirit, to enlighten the understanding and purify the heart; and directs them to pray earnestly for those blessings which the Lord Jesus is exalted to bestow.

He preaches Christ, his person, his offices, his atoning blood, his merits and intercession, as the ground of our hope of pardon, acceptance and eternal life; yet strongly urges the necessity of moral duties and obedience, but by motives taken from the Gospel and peculiar to it.

He aims to detect the hypocrite, and expose the formalist; to convince and awaken the self-deceiving sinner. Knowing the terrors of the Lord, he displays them in all their force to persuade men. He urges every motive that may induce his hearers to search and try themselves, and he reproves, rebukes, and exhorts, faithfully declaring the whole counsel of God.

He represents religion as an inward experimental business. He recommends self examination, secret prayer, constant watchfulness, and a habitual sense of God, in order to obtain the help of the Holy Spirit, to purify the heart, regulate the passions, and promote universal holiness.

His grand aim is to save souls. He therefore appears deeply serious, as becomes one who is much in earnest to promote the most important object that can engage the attention of a human being, and in addressing his hearers from the pulpit, he is no further solicitous to please them than as he may best edify them.

The faithful minister may also be known by the following marks.

He is in labor abundant; preaches and catechizes diligently and earnestly; performs the public offices with such gravity, seriousness, and fervor of devotion, as plainly show that his heart is in his work; and spends the remaining part of the Lord's day in prayer, reading, meditation, and *the religious care of his family*.

He is diligent in his private pastoral work. Sensible of the worth of souls, he visits his parish from house to house where he has any hopes of doing good by such visits; inquiring into their state, whether they sanctify the sabbath, teach their children, and maintain family prayer. He instructs the ignorant; gives or lends them good books; endeavors, especially in sickness, to make and cherish good impressions on their hearts; and watches for their souls as one who must give an account.

His *general temper* and behavior are not only blameless and inoffensive, but have an evident tincture of piety and zeal. He is grave in his apparel and language, self-denying, meek, contented, and charitable to the poor. Religion appears in all his converse; he shuns vain company, and all the places of fashionable amusement; and makes it his governing aim to adorn the doctrine which he preaches, and to shine as a light in the world.

He treats his clerical brethren with respect and kindness. He is peaceable and moderate, loves those of every denomination who are peaceable and pious, and wishes success to their labors. He rejoices that Christ Jesus the Lord is preached, and souls are saved, though by men of different sentiments and persuasions from himself.

THE UNFAITHFUL MINISTER.

He enters into holy orders, either from necessity or sloth, or from ambition and covetousness.

He flatters the great and the rich, be they ever so irreligious, in order to get preferment; and courts their patronage by soothing them in their vices, by espousing their political measures, or by mean compliances that are utterly inconsistent with the dignity of his office. To show himself approved unto God, *a workman*, is no part of his study. Gain is his godliness. He serves not the Lord Christ, but his own belly; and makes it his main care to get as much of this world's goods, and live as *much at ease as he can*.

He may also be known by his doctrine.

He dwells much on the dignity and perfection of human nature, nor will he allow that all men stand in need of *conversion*; and addresses himself to all his hearers, excepting those who are notoriously wicked, as if they were real Christians and heirs of heaven.

He dwells much on the power and will of man, denying, or seldom mentioning the aids of the Holy Spirit. He extols the merit of our own works, and thus leads men to expect salvation as the reward of their own imperfect obedience.

He seldom mentions Christ, or only as a teacher of morality. He recommends virtue from such motives as are found in the writings of heathen philosophers, nor do his sermons abound in Scripture quotations. The faith which he preaches is an assent to the truth of Christianity, without relying on the merits of its blessed Author, and deriving strength from his Holy Spirit.

He dwells on mere external forms and duties, such as coming to Church, receiving the sacrament, being decent, honest, and occasionally charitable. But he is very superficial in his views of the evil and danger of sin; he prophesies smooth things, and avoids what would alarm and terrify.

He reduces the standard of religion to the inadequate conceptions of nominal Christians. He says little of inward religion, and those secret affections and exercises of which the divine persons of the glorious Godhead are the immediate objects. Self-denial, the crucifixion of the flesh, humility, and non-conformity to the world, are seldom urged by him, or at least in such vague and indefinite terms, as neither to give offence, nor create uneasiness in the breasts of his hearers.

His chief solicitude, if he have any solicitude at all, is to display his learning or his eloquence, or to amuse his hearers with something curious and entertaining; but on the most important topics he is either silent, or cold and lifeless; in other words, *he does not appear to be in earnest.*

The unfaithful minister may also be known by the following marks.

He does as little as he can without laying himself open to censure and punishment. He is short, slight, and superficial, in his public work, careless how it is done, soon weary of it, and glad when it is finished, and spends the rest of the Sunday in vain company and conversation.

He is careless about private inspection and instruction. When he visits the sick, he hurries through the form without any serious warm addresses to their conscience. His conversation with his parish savors of the world, and earthly things, and he seeks not *them* but *theirs*.

He loves sports and amusements, and is oftener seen in the assemblies of the vain than in the church. His dress too often bespeaks the vanity and levity of his mind. He loves the company of the sensual and gay; or, if his behavior is regular and decent, there appears little of a devotional zealous spirit in him, and he spends that time in literary amusement or idleness which should be employed for the service of his flock.

He often censures in public, and sneers in private, at those of his brethren who have more piety and zeal than himself: calls them Enthusiasts, however rational they may be, or Methodists, however unconnected they may be with persons of that description, and does what he can to injure their characters and lessen their esteem and usefulness.

DEVOTIONAL.

MANNER OF RECEIVING AND IMPROVING RELIGIOUS INSTRUCTION.

Extract from a Sermon by the Rev. Bird Willson, D. D.

The second defect of the Jews, in attending to the religious lessons of the prophet, was in the motive by which they were actuated. They went for entertainment, not for edification.—Now, though it is very allowable to desire and seek for gratification, while at the same time we receive instruction, that ought not to be the principal object in view. It is not for entertainment that we should come to the house of God. His public worship, and the religious instruction attending it, could never have been instituted with so low a design. The main purposes for which we assemble here, and upon which our minds should be intently fixed, are to pay our homage to our great Creator and Redeemer, and receive his grace and blessing; to be informed or reminded of our natural state of alienation from God,—of our natural sinfulness and corruption,—of our actual transgressions,—of the awful consequences to which we were thereby exposed from the righteous sentence of a justly offended God,—of our reconciliation to him, and redemption from the threatened punishment by the all-sufficient sacrifice and prevailing intercession of the blessed Saviour,—of the means whereby we may secure these blessings to ourselves,—of our duties,—of the methods of obtaining the divine grace necessary to incline and enable us to perform them,—of what we have to hope or to fear with respect to our eternal state in another world. With such deeply interesting and awfully important subjects before us, and demanding our attention, can we receive the approbation of our own judgments and consciences, when we permit our minds to be withdrawn from the serious consideration of them, and to be intent on obtaining, and perhaps dissatisfied at *not* obtaining, the very inferior,—the comparatively trifling enjoyment of having our ears gratified, our fancy pleased, our understandings exercised, and pleasing emotions excited, by ingenious and convincing reasoning, by an impressive or splendid eloquence, by a graceful delivery? A great regard for these is too apt to draw us from the important business for which we are assembled. And religion has not yet produced its proper effect upon our hearts, unless we feel more interested in the great truths which it presents to us, than in the pleasing manner in which they may be explained or enforced.

There is, indeed, a delight arising from sincere devotion, and from the consideration of the great truths of Christianity, which a real Christian may properly desire, and will generally feel. It has been graciously ordered by God, that the performance of our duties,—of our religious duties among others,—should be productive of pleasure; of pleasure, too, of the purest and most exalted kind. But this delight (that cannot exist unless the affections of the heart are engaged, for the occasion at least, in the duty performed) is very different from the entertainment of which we have been speaking, and which is so much sought after. We must add, likewise, that even this delight should not be mistaken for religion, or regarded as a conclusive proof of Christian character. It may be, and often is, excited in breasts where real religion has not found an abode. The view of a numerous assembly, solemnly engaged in offering, with one accord, their praises, their prayers, and their thanksgivings to the Almighty Maker and Governor of the universe, may kindle a glow of animated devotion in one before unacquainted with the delightful feeling: but, alas! it may as speedily be extinguished without leaving, in its effects, the least vestige of its existence. In like manner may delight be excited by the contemplation of those great truths which religion discloses, while they notwithstanding do not obtain any durable influence over our hearts. What, indeed, can be imagined more adapted to raise in our minds the most pleasing and delightful emotions, than those discoveries which religion has made to us, of an Almighty Being, self-existing and eternal, of unbounded wisdom, goodness, and power, filling all space with his presence, and beholding and marking every thing that occurs in his wide-extended universe;—of the creation of the world by this adorable Being, with the benevolent design of bestowing happiness upon the creatures whom he formed and placed in it;—of his constantly supporting and preserving it by his power;—of his ruling and governing it by his providence, extending his watchful and paternal care over the most minute, as well as the greatest and most important objects in it;—of his graciously raising mankind from the depth of misery into which they had fallen by their sins, and redeeming them by the death of his own beloved Son;—of his sending down to them his Holy Spirit to renew and sanctify, to guide, to support, and to comfort them;—of the beauties of the morality contained in his law and Gospel;—of the eternal joys which he has prepared for them in heaven, to reward their faith and obedience. The heart must be insensible that does not experience pleasing emotions on the contemplation of these animating truths. But if they produce only delight, the discovery of them will be of little moment to us. From each of them important duties result; and to perform these faithfully must be our chief aim:—the duties, I mean, of grateful love to God for his goodness and mercy;—of trust in his providential care;—of resignation to his will;—of adoration of his perfections;—of acknowledging our need of the atonement made by his Son for our sins, and relying on that for the favor of God and eternal life;—of seeking for and improving the influences of his grace;—of aspiring after and earnestly striving to obtain the eternal happiness which he has set before us;—and of cultivating, for that purpose, those graces, and practising those virtues which he has enjoined.—*Protestant Episcopal Pulpit.*

From the Gambier Observer.

THE PROTECTION OF GOD.

Every human mind feels, at times, its need of some protection and guidance, which it cannot find in itself. This necessity is felt more peculiarly in seasons of distress and affliction, when the present is filled with anguish, and the future covered with darkness. How often in these circumstances does the mind acknowledge its insufficiency for itself, by going out of itself to find some outward support, some other guidance, some other light than its own resources can provide.

At all times the humble mind feels its need of some superior power on which it may lean, and some superior wisdom which may guide it. In the hour of prosperity, as well as in the season of adversity, it is conscious of its own weakness and ignorance.

The protection and guidance of our heavenly Father both reason and revelation teaches us to seek. Who can so well defend the creature as the Creator? Who so well provide for all his wants, as He who so constituted him that those wants should be experienced? He who is the author of the mind, and knows its every faculty and capacity, both of suffering and enjoying, can best assuage its pains, and pour into it the oil of gladness. He alone can enlighten it with the light of heavenly truth, and open to it the vision of immortality.

The Bible in every part holds out encouragements and invitations to seek divine protection and assistance. Frail man is urged to look up to Him whose word sustains the universe, and cast the burden of his cares and sorrows on an Almighty arm, with an assurance of a never failing support. We are taught to address Him by the endearing appellation of our Father in Heaven,—the very title promising all that God can do in behalf of man. Will any earthly father watch over his children, provide for them, shield them from harm, to the extent of his power: and will not God do all these things, and infinitely more for those who are admitted into the relation of his children? Will he deny them any good thing? Will he not appear for their rescue when they are in any danger, and shield their head when the storm of adversity beats upon them! They know He will, who have ever tried his faithfulness, and his power, and have depended upon the inexhaustible supply of his mercy. They have found in Him the help that nowhere else could be obtained, and with united testimony they call upon all mankind "to taste and see how gracious the Lord is."

On the goodness and power of God then should we lean for support, for safety, and for happiness, and not on the world, not on the riches, the power, the patronage of the world, which can do us least good, when we most need assistance, in the time of temporal misfortune, of spiritual affliction, in the hour of death and in the day of judgment. C.

VARIETIES.

GENERAL MISSIONARY SOCIETY.

We find in the last Missionary Record the following act of the Executive Committee.

At a late meeting of the Committee, the following resolution was unanimously adopted:—

Resolved, That the establishment of a monthly Missionary meeting on the first Monday evening of each month, be recommended to the Churches in the communion of the Protestant Episcopal Church.

There is unquestionably much utility in a frequent communication of Missionary Intelligence, and it is no doubt true that many Episcopalians have been remiss in their exertions from the fact that they have not had sufficient opportunities for gathering information on this deeply interesting subject. Under this idea we have seen many clergymen adopting some method of communicating missionary intelligence. The meeting of the Bible Class, and the reading desk of the Church, we have often found convenient for this purpose. In some congregations regular and very useful meetings have been held for the promotion of the same objects. We certainly are in favor of giving more prominence to religious information of all kinds, and of presenting the moral and religious wants of the world, whether in the *baptized* or the *unbaptized* Heathen and Infidel parts of our race; but with all this we very freely confess our doubt of the propriety of the recommendation of the Executive Committee, *able, devoted* and *faithful* as we know that committee to be. Constituted as our Church is, and framed as was the constitution of the General Missionary Society, with great caution as to any interference with the authority and pastoral supervision of every Bishop in his Diocese, it seems to us to be a matter of no inconsiderable importance for the Society to keep entirely clear from every *appearance* of assuming the prerogatives of the Episcopate. No doubt some will say that we are unreasonably cautious; our present answer is, look at the experience of other denominations, and observe where they have found in their own missionary movements serious and lasting evils. The Executive Committee have long had and still have our highest confidence and admiration for their untiring efforts, but even supposing there may be in it one, two, or five Bishops, we must think that it should avoid every thing in their administration like pastoral direction or recommendation. Small beginnings often lead to great results, and sound policy always looks with care to the establishment of *precedents.—(Auburn) Gosp. Mess.*

From the Charleston Observer.

Christian liberality or Christian charity has become a duty to be defined and practised on account of the relations which Christians and Christian Churches actually sustain toward each other. It is predicated on the existence of separate interests and associated divisions in the Church. It relates to the duties which belong to the intercourse of these separate men, or companies of men. These duties will exist as long as these divisions and distinctions exist. If we wish to destroy them—and their final extinction is certain—we can do it in no way so effectually as to observe the civility and Christian kindness which belongs to our present intercourse with each other. In essentials all true Christians agree. There is a common ground, therefore, on which they may stand. Whenever we attempt to occupy ground that is not common, we are in danger of giving offence. By attempting too much we may lose all. For the present, it is undoubtedly best that we should recognise these differences, and that each should let the other live unmolested in possession of his own peculiarities, without either a total disregard of the difference, or a censorious reproach of our brother, whom though in some error, God may receive. While, therefore, we permit our brothers of other denominations to enjoy their own opinions and forms, we are equally entitled to the enjoyment of ours. The spirit of accommodation, that would compliment away my own opinions, might by an easy flexure lead me also to compliment away my salvation. Liberality regards the manner in which we treat the opinions of our opponents—not the readiness with which we modify or surrender our own. While we contend earnestly for the faith once delivered to the saints, there is a respect for the opinions of Christians who differ from us, which the spirit of the Gospel requires us always to exercise. It differs as much from that spirit which would break down all distinction, and thereby turn out to a common waste the enclosure of the Church, as it differs from that pharisaical course of conduct, which would require our Christian brethren for every little difference to stand aside under the reproach—"I am holier than thou." This spirit, which may direct us to regulate righteously and practicably the intercourse of Christians, of Ministers, of Churches, whether of the same or different denominations in this imperfect state, we should take special care to cultivate—a spirit of forbearance, of love, of conciliation, which we call Christian liberality.

Charleston Observer. Presbyter.

STATE OF RELIGION IN EUROPE.

All my life I had heard and read, that one may tell by looking about him whether he is in a Catholic or Protestant country. But I did not believe it, as I now believe it, and know it, and feel it in my inmost soul. It is true, most emphatically true. I wish I could transfer to you the feelings of delight with which I entered Saxony. But I had, even long before, observed the striking difference in passing through Switzerland and the south of Germany. Even if all the pagan images and chapels on the roadside were demolished, there could be no doubt about the religion of the country. The truth of the matter may be stated thus. The same class of persons which in the one case seems half civilized, in the other seems enlightened and improved. I am particularly struck with this fact in relation to the poorer sort of women. In Catholic countries (where they are always devotees, because domestic hardships make them feel the need of spiritual comfort) this class of the population is almost invariably ill dressed, and generally in some obselete and barbarous costume; while in Protestant states the corresponding class, though habited more coarsely than the richer sort, are dressed in the same decent modern style. Again, in Italy (which *must* be a fair specimen of the influence of Popery) the only children who appear to be receiving education are the incipient priests, boys of ten or twelve years with their cocked hats and small-clothes, while crowds of neglected idlers may be seen at every corner, studying the ruinous example of their elders. O! how was I delighted when I got into Germany—for even Catholic Germany is an age beyond poor Italy; to see troops of bright-looking children on their way to school. It was refreshing to my spirits. Even at Vienna I saw so much of this that I thanked God and took courage. But at Dresden, and here at Leipzig, I have been quite enraptured. At certain hours, the streets are filled with clean, well-dressed, intelligent looking children with their books; the boys for the most part with little knapsacks on their backs. I always loved children, but my travels have made me feel what important characters they are, and I hope I shall never lose my present impressions with respect to the necessity of *early* influence on the mind and character, and the urgent need of *good schools* to secure the public happiness. Without it *we* are lost. I have merely selected these two classes for the purpose of illustration; there are many other points of difference which are obvious enough, but which I have not room to specify.—*Presbyterian.*

THE THRILLING TOKEN.

In the cholera season, in the village of Harlæm, near the city of New-York, the Rev. G. L. Hinton, an excellent, warm-hearted, classical and pious clergyman of the Episcopal Church, and his lovely wife, were both on their death-beds, brought down by the pale destroyer. They were in separate rooms, and when the interesting lady found her soul taking wing to the better world, she took off her wedding-ring, and sent it to her dying husband as a last token.

The delicate and beautiful emotion of heart which prompted the beloved wife, when in the agonies of death, to return her wedding-ring to the dear one from whom she received it,—is too holy and sublime to be fully appreciated except by kindred minds. This act was a most solemn and precious farewell. Its language was this:—Take this token, the dearest gift that was ever committed to my keeping by earthly hands. I have kept it in my hours of joy and sorrow, and whenever I looked upon it a flood of love and refined affections would rush upon my heart. The death-chill is now upon the hand which it has adorned. These eyes cannot longer rest upon it, and see its pure, yet simple brightness. I return it to thee, the dearest object of my earthly affections, with all its valued associations. I go where earthly ties are changed to a more holy intensity—where all is spirit and the bright empire of unclothed thought and mind. I drop the ring in my upward flight. I could not carry the most precious gems of earth any further. I bequeath it to one who *may* longer tarry, as my last token of unchanged and undying love—farewell!

Well might the affectionate husband, as he received the expressive token, have bowed as he did upon his bed, and prayed that as they had been one in life, they might be undivided in death! He took the ring, which is the last of earthly things from which a wife may part, and as it touchingly spoke of a thousand tender scenes—of duty done—of life ended—*the mystic ring wedded him to the dead, and it was the token of reunion—the dim pledge of joys too bright to be shadowed by earthly symbols—too pure to be longer enjoyed beneath the cloudy atmosphere of time.*

Her spirit lingered but a moment in the clouds, and her companion for time joined her for eternity.

LUTHER.

Luther was all his life poor, and sometimes extremely so. In about two years after he had begun his career, he was called upon to take a journey to the city of Augsburg, to meet the Pope's legate. His great friend, the Elector of Saxony, seeing that he was entirely unprovided with the means of taking such a journey, gave him money, but notwithstanding this pecuniary provision, he was obliged to *go on foot*, and compelled to *borrow a coat* on the road in order to appear decent. Speaking of this journey, he says, "I came on foot and poor, supported by the liberality of a prince;" yet, in proportion to his income, he was very munificent. A poor student asking money of him, he requested his wife to give him some; she excused herself on account of their poverty, by saying they had none; he took up a silver cup and gave it to the student, telling him to sell it to the goldsmith, and keep the money for himself. When a friend sent two hundred pieces of gold, he gave them *all* in charity. When he had some money sent him by a friend, he writes thus: "I have received by Taubenheim one hundred pieces of gold, and at the same time Schart has sent me fifty, so that I begin to fear lest God should give me my portion here. But I solemnly protest that I would not be satisfied wthout Him. I will presently either return them or get rid of them. For what is so much money to me? I have given half of it to Prior, and made him very happy."

It is said that Luther accepted none of the profits arising from the sale of his works.

About the beginning of 1527, Luther was attacked by a severe illness, which brought him near the grave. He expected death, and was much employed in devotional exercises. In the will which he then made are these words: "Lord Jesus, I thank thee that thou wouldst have me poor on earth, and constantly a beggar. I have neither house, nor lands, nor money, nor possessions, to leave. Thou hast given me a wife and children; take them, I beseech thee, under thy care, and preserve them as thou hast preserved me."—*Lutheran Obs.* *Western Rec.*

A CHRISTIAN AT KETTERING.

I have here, said the late Mr. Fuller, two religious characters, who were intimately acquainted in early life. Providence favored one of them with a tide of prosperity. The other, fearing for his friend, lest his heart should be overcharged with the cares of this life and the deceitfulness of riches, one day asked him whether he did not find prosperity a snare to him. He paused, and answered, "I am not conscious that I do, for I enjoy God in all things." Some years after, his affairs took another turn. He lost, if not the whole, yet the far greater part of what he had once gained, and was greatly reduced. His old friend being one day in his company, renewed his question, whether he did not find what had lately befallen him to be too much for him. Again he paused, and answered, "I am not conscious that I do, for now I enjoy all things in God." This was truly a life of faith.

SUPERSTITION.

"The illustrious Friar Bacon, because he was better acquainted with the experimental philosophy than most persons of the age in which he lived, was suspected, even by the learned ecclesiastics, of having dealings with the devil."

"Monthly Magazine for July 1813, p. 496. 'In Staffordshire, they burn a calf in a farmhouse alive, to prevent the other calves from dying.'"

"'At Long-Aston, a young farmer has several times predicted his own end, from what he calls being *looked over*; and his mother and father informed a friend of mine (says the relater) that they had sent to the white witch doctor, beyond Bridgewater, by the coachman, for a charm to cure him, (having paid handsomely for it;) but that he had now given him over, as her spells were more potent than his. If not dead, he is dying of mere fear, and all the parish of his class believe it. There is also, in that parish, an old man who sells gingerbread to the schools, who is always employed to cure the *red water* in cows, by means of charms and verses which he says to them. In the Marsh, we have water doctors who get rich; at the mines, diviners with rods, who find ores and water; and at Weston-super-Mare, they see lights before funerals, and are agreed that the people in that parish always die by threes, i. e. three old, three young, three men, three women, &c. Such are a part only of the superstitions of the West in 1813!'"

"The pernicious effects in mines, occasioned by the explosion of hydrogen gas, were formerly imputed to the demons of the mine. Van Helmont, Bodinus, Strozza, and Luther, attributed thunder and meteors to the devil. Socrates believed he was guided by a demon. Dr. Cudworth, Glanville, and others, wrote in defence of witchcraft and apparitions."

"But, what is worst of all, *such notions almost invariably lead to the perpetration of deeds of cruelty and injustice.* Of the truth of this position the history of almost every nation affords the most ample proof."

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